

פרק תפלת השחר

# Student Workbook

Curriculum for  
Hascholas Gemara  
Experimental Pilot Edition

Based on the  
**Gemara Berura Methodology**

and the  
**Hascholas Gemara Curriculum**  
developed by Rabbi Aharon Hersh Fried Ph.D.

**Presented by**  
**Yeshiva Schools of Pittsburgh**  
**and Gemara Berura**



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# Unit 1

## INTRODUCTION TO TORAH SHEBA'AL PEH





# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these תנאים and אמורים:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
רבי יהודה הנשיא	תורה שכתב תורה שבעל פה זמן נקט סדר ש"ס מסכת פרק ברייתא משנה תוספתא תנאים	<ul style="list-style-type: none"> <li>• Why did ה' give us the תורה in two parts; the written תורה (תורה שכתב) and the oral תורה (תורה שבעל פה)?</li> <li>• How was the oral תורה (תורה שבעל פה) transmitted?</li> </ul>	

# THE MITZVAH OF SUCCAH

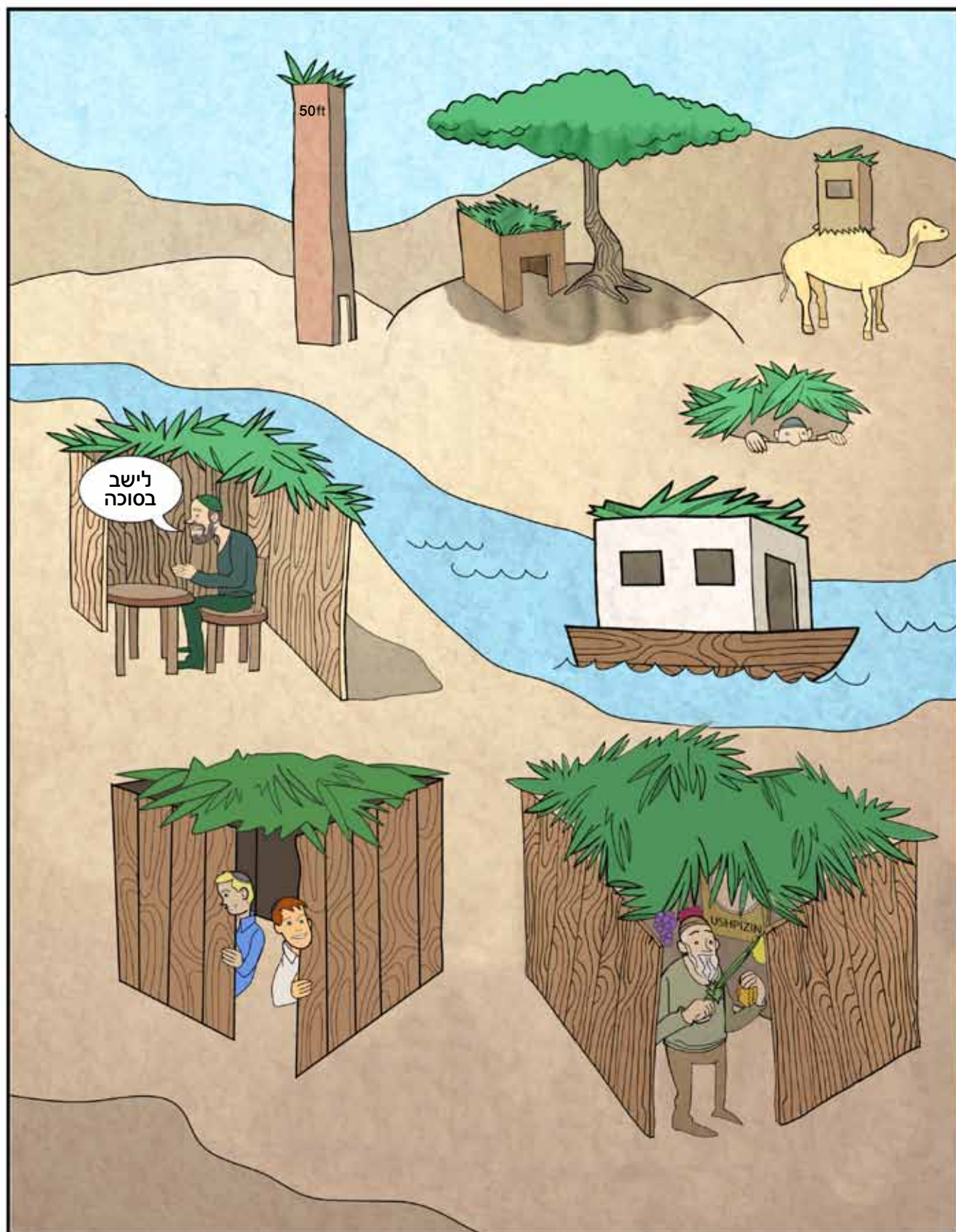
## Fill in the following:

On the lines below write as much as you can about the מצוה of סוכה. Use the illustrations on the next page to help you.

- 1) \_\_\_\_\_
- 2) \_\_\_\_\_
- 3) \_\_\_\_\_
- 4) \_\_\_\_\_
- 5) \_\_\_\_\_
- 6) \_\_\_\_\_
- 7) \_\_\_\_\_
- 8) \_\_\_\_\_
- 9) \_\_\_\_\_
- 10) \_\_\_\_\_



# THE MITZVAH OF SUCCAH



# THE MITZVAH OF SUCCAH

## Fill in the chart:

The following is the source in תורה שבעל פה for the מצוה of סוכה:

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַסֻּכֹּת

You will live in the סוכה for seven days; all members of the nation of Israel will dwell in סוכות.

Fill out the chart to the best of your ability. In the left column, fill in the laws of סוכה which you know from the literal meaning of the פסוק. In the middle column, write the additional הלכות which are not derived directly from the פסוק. In the right column, list the decrees of the חכמים.

תורה שבעל פה הלכות derived from the literal meaning of the פסוק	תורה שבעל פה Additional הלכות not written openly in the פסוק	תורה שבעל פה Decrees from the חכמים
1)	1)	1)
2)	2)	2)
3)	3)	3)
4)	4)	4)
5)	5)	5)
6)	6)	6)
7)	7)	7)
8)	8)	8)
9)	9)	9)
10)	10)	10)



## Reading

The word תּוֹרָה is related to the word הוֹרָאָה, which means “instruction” or “lesson.” The תּוֹרָה teaches how we should live and how we can fulfill ה'’s commandments. Yet if one looks in the חומשׁ he will find an amazing thing: The תּוֹרָה tells us what should be done, but often does not tell us how to do it!

For example, the תּוֹרָה commands us to put מְזוּזוֹת on the doorposts of our homes and gates with the פסוק, “וּכְתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ,” *and you shall write them upon the doorposts of your house and upon your gates.*

- Yet, what does the תּוֹרָה mean when it states, “write them”?
- How do we know that a מְזוּזָה should be made out of parchment?
- How do we know that it should be placed on the doorpost going into a room?
- How do we know all of the other important details of this מִצְוָה?

In the same way, the תּוֹרָה commands us to perform the מִצְוֹת of תְּפִילִין, שְׁמֵרוֹת, סוּכָה, and שַׁבָּת yet does not explain how to fulfill those commandments!

### The Two Parts of תּוֹרָה

So where are the details of the מִצְוֹת found? The answer is that there are two parts to the תּוֹרָה. One part is called תּוֹרָה שֶׁבִּכְתָב. It refers to the חֻמְשֵׁי תּוֹרָה which presents the מִצְוֹת in a very brief manner.

The other part of the תּוֹרָה is called the תּוֹרָה שֶׁבִּעַל פֶּה (the oral תּוֹרָה). The תּוֹרָה שֶׁבִּעַל פֶּה adds many details and explanations to the תּוֹרָה שֶׁבִּכְתָב.

# TORAH SHEBA'AL PEH

## Reading

### Why Two Parts?

Why did ה' present His holy מצוות in this way? Why couldn't He have just written the מצוות with all their details in the תורה שבכתב? ה' chose this two part system for many delete important reasons.

One reason is that when something is written it can often be understood in different ways. No matter how hard the author tries to explain an idea in clear and simple language, it is possible for someone to change the meaning. To ensure that people understand the תורה properly, ה' provided an oral tradition that was passed down directly from teacher to student. It provides information that was not included in the תורה שבכתב, and in this way helps us understand how to fulfill the מצוות.

If that is the case, why didn't ה' just give us the תורה שבעל פה?

This would cause a different problem. When something is only transmitted by word of mouth people often will misunderstand words or not hear them correctly. Therefore, ה' gave us the תורה שבכתב and the תורה שבעל פה. They work together and support each other perfectly. As a result, we fulfill the מצוות of ה' exactly as they were transmitted over 3,300 years ago.



## Reading

### תורה שבעל פה Gets Recorded

This process of presenting the written תורה along with an oral explanation started with משה רבינו and was passed down, uninterrupted, all the way until רבי יהודה הנשיא, the author of the משנה. With the destruction of the Second המקדש and the dispersion of many Jews from ירושלים, רבי יהודה הנשיא saw that the only way to preserve the תורה שבעל פה was to record it in writing. Therefore, רבי יהודה הנשיא began to compile the teaching of the תורה שבעל פה into the משנה.

The משנה includes explanations that משה רבינו heard directly from ה' on סיני. These include measurements, shapes, sizes, and other details that we might not have known otherwise. In addition, the משנה includes special decrees that the חכמים found necessary to preserve and protect the מצות.

### משנה

ששה סדרי משנה divided the משנה into six volumes (orders) known as the משנה. Each סדר (volume) contains a different group of הלכות. He then organized the הלכות into מסכתות according to subjects. For example, the laws of מגילה are placed together with the laws of קריאת התורה. Each מסכתא is organized into פרקים (chapters). Each פרק is organized into משניות.

# TORAH SHEBA'AL PEH

## Reading

There is a two word symbol, זמן נקט, to remind us of the names and the order of the six volumes of משניות. These two words contain the first letter of each of the six volumes:

Name of סדר	Translation	Brief description	Sample מסכתות
זרעים	Plants or Seeds	This volume deals with the laws concerning plants. The first מסכתא is ברכות, because we must recognize and thank ה' for everything which grows and for everything we have.	תרומה, פאה, מעשר
מועד	Special Days	This volume deals with the laws of שבת and יום טוב.	שבת, פסחים, מגילה
נשים	Women	This volume deals with the laws of marriage and divorce.	קידושין, גיטין
נזיקין	Damages	This volume deals with the laws of ownership of property, damages, courts of law, etc.	בבא קמא, בבא מציעא, בבא בתרא
קדשים	Holy Things	This volume deals with the laws of the קרבנות brought in the בית המקדש.	זבחים, מנחות, חולין
טהרות	Purities	This volume deals with the laws of טהרה and טומאה (purity and impurity).	פרה, טהרות, מקואות



## Reading

### ברייטא/תוספתא

Some details of תורה שבעל פה were not included in the משנה, rather they were written in ברייתות. The word ברייתא means left out, as these הלכות were left out of the משנה.

The ברייתות are found in two locations:

- 1) Found in the back of the גמרא and in the order of the משנה. These ברייתות are called תוספתא.
- 2) Spread throughout the entire ש"ס and quoted when the גמרא brings up a topic connected to that ברייתא.

When one אמורא (rabbi of the גמרא) disagreed with another, he often brought proof from the words of a תנא found in a ברייתא. Since אמוראים are not permitted to argue with תנאים, the words of a תנא prove the words of the אמורא.

### 1) מִשְׁנָה (מִיתְנָא in Aramaic)

The word מִשְׁנָה has numerous meanings, amongst them:

- To teach; as we say in קְרִיאַת שְׁמַע, “שְׁנַתְּהֶם לְבָנֶיךָ”, *and you shall teach your children*.
- To memorize; in other words, to learn by repeating something until it is known by heart.

### 2) תַּנְאִים - תַּנְאִים

Teachers of the מִשְׁנָה are called תַּנְאִים.

### 3) רַבִּי יְהוּדָה הַנָּשִׂיא

רַבִּי יְהוּדָה הַנָּשִׂיא was one of the most prominent fifth and last generation תַּנְאִים.

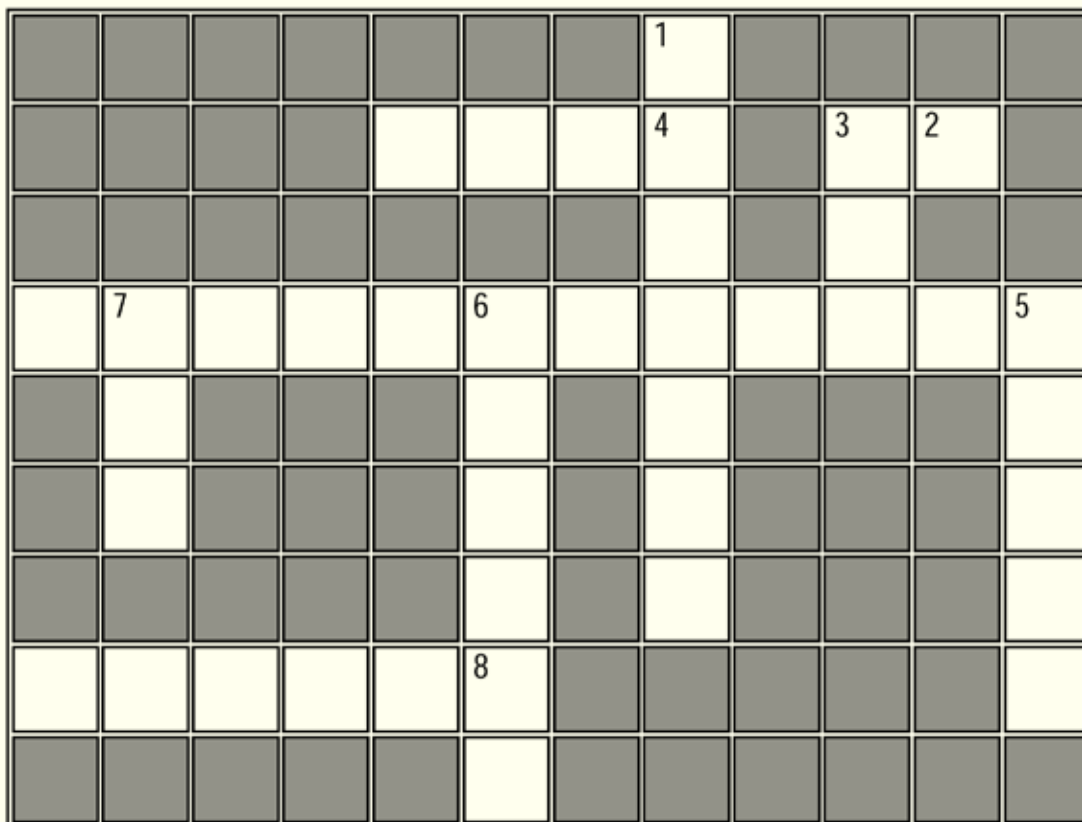
He was also known as רַבִּינּוּ הַקְדוּשָׁה or רַבִּי.

His teachers included רַבִּי שְׁמַעוֹן בֶּר יוֹחָאִי and his father, רַבִּי שְׁמַעוֹן בֶּן גַּמְלִיאֵל.

רַבִּי יְהוּדָה הַנָּשִׂיא taught many leading sages, including רַבִּי יוֹחָנָן and רַב, שְׁמוּאֵל.

## Fill in the crossword in Hebrew:

Note: There may be spaces between words.



### Across

- 2) Six orders of מִשְׁנָה
- 4) Written by רַבִּי יְהוּדָה הַנָּשִׂיא
- 5) The oral תּוֹרָה
- 8) A type of בְּרִייתָא

### Down

- 1) Abbreviation for the six orders of מִשְׁנָה
- 3) Volume
- 5) Rabbis of the מִשְׁנָה
- 7) Chapter



# COMPREHENSION

## Answer the following:

- 1) Where do we find the הלכה that a מזוזה should be made out of parchment? \_\_\_\_
  - a. תורה שבכתב
  - b. תורה שבעל פה
  - c. חומש
  
- 2) Who compiled the teachings of תורה שבעל פה into the משנה? \_\_\_\_
  - a. רבי יהודה הנשיא
  - b. רבי יוחנן
  - c. רבי יהודה בר אלעאי
  
- 3) What is another name for רבי יהודה הנשיא? \_\_\_\_
  - a. רבינו הקדוש
  - b. רבי
  - c. A and B
  
- 4) Why were the teachings of the תורה שבעל פה recorded in the משנה? \_\_\_\_
  - a. It was too hard to remember so many הלכות by heart.
  - b. After the destruction of the המקדש and the exile of the Jews, the best way to preserve the הלכות was to record them in the משנה.
  - c. The entire תורה was supposed to be written down in a ספר.

## Answer the following:

- 5) Which of the following is included in תורה שבפועל פה? \_\_\_\_
- הר סיני at ה' which משה heard directly from
  - decrees that the חכמים found necessary to institute in order to preserve the מצוות
  - A and B
- 6) פרייתות that are organized similar to the way that רבי divided the משנה are called \_\_\_\_
- תוספתא
  - משנה
  - ”ש”ס
- 7) Why was it necessary for Hashem to give the תורה in two parts: תורה שבכתב and תורה שבפועל פה? (Answer in 35 words or more)

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# COMPREHENSION

**Fill in** the chart using the word bank below:

סדר Name of	Translation	מסכתות Sample
	Plants and seeds	
מועד		שבת
	Women	
נזיקין		בבא מציעא
קדשים	Holy things	זבחים
	Purities	

## Word Bank:

מער

קידושין

טהרות

נשים

Special days

מקנאות

זרעים

Damages







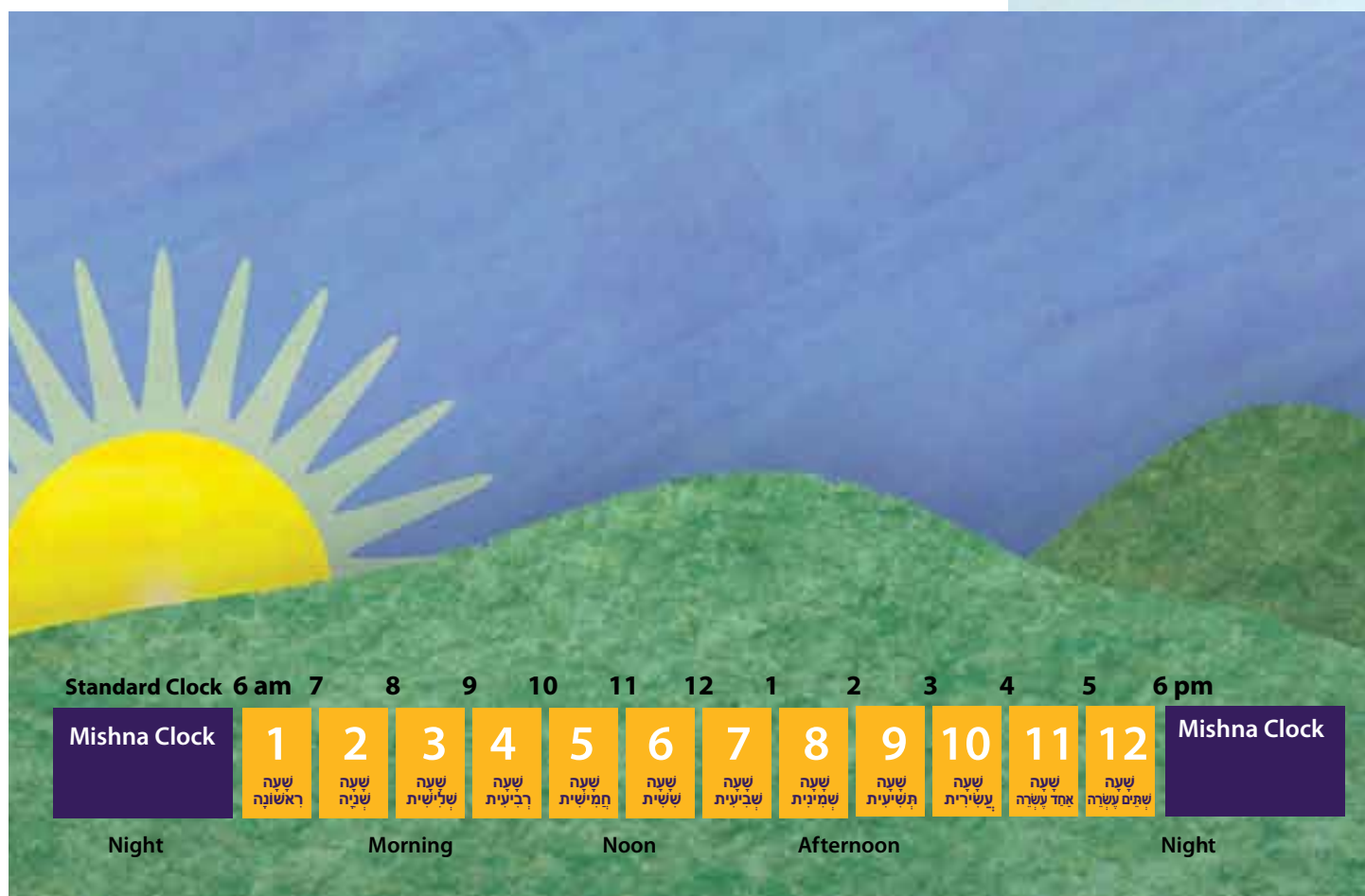
# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these תנאים and אמוראים:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
רבי יהודה בר אלעאי	תפלה עלות השחר הגז החמה תצות פלג המנחה שקיעת החמה תנא קמא שחרית ערב שעות קבע	<ul style="list-style-type: none"> <li>• What are the differences between the standard clock used today and the natural clock used during the times of the משנה?</li> <li>• What are the various תפלות which we daven and the latest time we can daven them?</li> <li>• Is it important to know if the sage mentioned in the גמרא is a תנא or an אמורא?</li> <li>• Is it important to know additional information about the sages?</li> </ul>	<ul style="list-style-type: none"> <li>• Read and translate the משנה.</li> <li>• Identify the structure of אומר, מקרה, דין, טעם.</li> <li>• Identify the זמנים (עלות השחר, הגז החמה, etc.) in a twelve hour day.</li> </ul>

# THE MISHNA'S CLOCK

The מִשְׁנָה and the גְּמָרָא calculate time differently than we do. The standard clock used today begins at 12 midnight. One hour later is 1 o'clock, etc. The natural clock used in the מִשְׁנָה begins when the sun starts to shine.



- In the timeline above a twelve hour day is shown beginning at 6:00 am and ending at 6:00 pm. Standard clock hours are above in black. Natural clock hours are below in white.

## THE MISHNA'S CLOCK

**Answer** the following:

Use the timeline from the previous page to answer the following:

- 1) The first hour of the day, between 6:00 am and 7:00 am, is called \_\_\_\_\_ שְׁעָה and has the number \_\_\_\_\_.
- 2) The מִשְׁנָה (natural clock) would call the hour from 7:00 am to 8:00 am \_\_\_\_\_ שְׁעָה.
- 3) שְׁעָה רְבִיעִית, the fourth hour of the מִשְׁנָה, is from \_\_\_\_\_ o'clock to \_\_\_\_\_ o'clock.
- 4) שְׁעָה שְׁבִיעִית, the seventh hour of the מִשְׁנָה, is from \_\_\_\_\_ o'clock to \_\_\_\_\_ o'clock.
- 5) The sixth hour of the מִשְׁנָה ends at:\_\_\_  
 a. 11:00 am  
 b. 12:00 pm  
 c. 1:00 pm
- 6) The twelfth hour of the מִשְׁנָה ends at:\_\_\_  
 a. 12:00 pm  
 b. 5:00 pm  
 c. 6:00 pm
- 7) The third hour of the מִשְׁנָה clock is from \_\_\_\_\_ o'clock to \_\_\_\_\_ o'clock.



# OVERVIEW OF THE MISHNA

- The מְשֻׁנָּה discusses the latest times for davening עֲשֵׂרָה עֲשֻׁרָּה.

## Page of the Gemara

תַּפְּלִית הַשַּׁחַר עַד חֲצוֹת ר' יְהוּדָה אָמַר  
יַעַר ד' שְׁעוֹת תַּפְּלִית \*הַמִּנְחָה עַד  
הָעֶרֶב רַבִּי יְהוּדָה אָמַר עַד פֶּלַג הַמִּנְחָה

תַּפְּלִית הָעֶרֶב אֵין לָהּ קָבַע \*וְשֶׁל מוֹסָפִים כָּל הַיּוֹם °(ר' יְהוּדָה אָמַר עַד  
ז' שְׁעוֹת): גַּמ' וְרַמְיָנָהּ מִצֻּתָּהּ בְּעַם הַנֶּיֶץ הַחֲמִשָּׁה כְּדִי שִׁסְמוּךְ גְּאוּלָּה  
לַתַּפְּלָה וְנִמְצָא מִתַּפְּלָל בַּיּוֹם כִּי תִגָּא הִיא לְוִתִּיקוֹן \*דָּא"ר יוֹחֲנָן וְתִיקוֹן הָיוּ  
גּוֹמְרִים אוֹתָהּ עִם הַנֶּיֶץ הַחֲמִשָּׁה וְכ"ע עַד חֲצוֹת וְתוֹ לֹא וְהָאֵמַר רַב כְּרִי בְּרִיָּה דְרַב  
הוֹנָא בְּרִיָּה דְר' יְרֵמְיָה בְּרַ אָבָא אָמַר רַבִּי יוֹחֲנָן טָעָה וְלֹא הִתַּפְּלַל עַרְבִית מִתַּפְּלָל בְּשַׁחֲרִית שְׁתֵּים בְּשַׁחֲרִית  
מִתַּפְּלָל בְּמִנְחָה שְׁתֵּים כֻּלֵּי יוֹמָא מִצְלִי וְאוֹיֵל עַד חֲצוֹת יְהִי לִיה שְׂכַר תַּפְּלָה בְּזִמְנָהּ מִכָּאן וְאֵילָךְ שְׂכַר  
תַּפְּלָה יְהִי לִיה שְׂכַר תַּפְּלָה בְּזִמְנָהּ לֹא יְהִי לִיה אִיפְעִיָּא לְהוּ טָעָה וְלֹא הִתַּפְּלַל מִנְחָה מְהוּ שִׁתַּפְּלַל  
עַרְבִית ב' אֶת"ל טָעָה וְלֹא הִתַּפְּלַל עַרְבִית מִתַּפְּלָל שַׁחֲרִית ב' מְשׁוּם דְּחָד יוֹמָא הוּא דְּכַתִּיב °וְהָיָה עֶרֶב  
וְהָיָה בֹקֶר יוֹם אֶחָד אָבָל הֵכָא תַּפְּלָה בְּמָקוֹם קָרְבָן הוּא וְכִינּוּ דְעֶבֶר יוֹמוֹ בְּטָל קָרְבָנוֹ אוֹ דִּילְמָא כִּינּוּ דְצִלוֹתָא  
רַחֲמֵי הוּא כָּל אֵימַת דְּכַעֲי מִצְלִי וְאוֹיֵל ת"ש דָּאֵמַר רַב הוֹנָא בְּרַ יְהוּדָה א"ר יִצְחָק א"ר יוֹחֲנָן טָעָה וְלֹא  
הִתַּפְּלַל מִנְחָה מִתַּפְּלָל עַרְבִית ב' וְאֵין בְּזוֹה מְשׁוּם דְּעֶבֶר יוֹמוֹ בְּטָל קָרְבָנוֹ מִיתִיבִי °מַעֲוֹת יֹאבֵל לְתַקוֹן  
וְחֶסְרוֹן לֹא יוֹכֵל לְהַפְּנוֹת \*מַעֲוֹת לֹא יוֹכֵל לְתַקוֹן זֶה שֶׁבִּטֵּל ק"ש שֶׁל עַרְבִית וְק"ש שֶׁל שַׁחֲרִית אוֹ תַּפְּלָה שֶׁל  
עַרְבִית אוֹ תַּפְּלָה שֶׁל שַׁחֲרִית וְחֶסְרוֹן לֹא יוֹכֵל לְהַפְּנוֹת זֶה שֶׁנִּמְנָה חֲבִירָיו לְדַבֵּר מִצְוָה וְלֹא נִמְנָה עִמָּהֶם א"ר  
יִצְחָק א"ר יוֹחֲנָן הֵכָא בְּמֵאֵי עֲסָקִין בְּשִׁבְטָא בְּמִזְדִּיר אָמַר רַב אִשִּׁי דִּיקָא נָמִי דְקָתְנִי בְּטָל וְלֹא קָתְנִי טָעָה ש"מ:  
תְּנִי

# מִשְׁנָה

# THE MISHNA

1. תְּפִלַּת הַשַּׁחַר תְּפִלַּת הַשַּׁחַר may be said
2. עַד חֲצוֹת. until midday.
3. רַבִּי יְהוּדָה אוֹמֵר רַבִּי יְהוּדָה says
4. עַד אַרְבַּע שָׁעוֹת. until four hours (into the day).
5. תְּפִלַּת הַמִּנְחָה מִנְחָה may be said
6. עַד הָעֶרֶב. until the evening (when the day ends.)
7. רַבִּי יְהוּדָה אוֹמֵר רַבִּי יְהוּדָה says
8. עַד פֶּלַג הַמִּנְחָה. until midafternoon (only; מִנְחָה means afternoon).
9. תְּפִלַּת הָעֶרֶב מֵעֶרֶב
10. אֵין לָהּ קֵבַע. has no set time.
11. וְשֶׁל מוֹסָף And מוֹסָף may be said
12. כָּל הַיּוֹם. all day.
13. (רַבִּי יְהוּדָה אוֹמֵר רַבִּי יְהוּדָה says
14. עַד שִׁבְעַ שָׁעוֹת) until seven hours (into the day).

## 1) תפלה

In the משנה, תפלה refers to the שמונה עשרה, the most important part of our davening. It is also known as עמידה because we stand before ה' during תפלה as a servant stands before his master. It is a מצות עשה from the תורה to daven to ה' at least once every day; to praise, request, and thank Him. The times for each תפלה, the number of תפלות, and the נוסח (content) of the תפלות were established by the הגדולה.

## 2) תצות היום

Midday or noon. This is the time of the day when the sun reaches its highest point in the sky. It always occurs midway between sunrise and sunset. This time marks the end of the morning.

## 3) רבי יהודה בר אלעאי

רבי יהודה בר אלעאי was one of the most prominent fourth generation תנאים. Whenever the משנה mentions רבי יהודה it is referring to רבי יהודה בר אלעאי. רבי יהודה בר אלעאי was a תלמיד of רבי עקיבא, the primary source of תורה שבעל פה. רבי יהודה's main student was רבי יהודה הנשיא, compiler of the משנה.

## 4) פלג המנחה

An hour and a quarter before sunset. The גמרא will explain the importance of this particular time.

## 5) תנא קמא

The first תנא. A משנה will often present more than one opinion. When the first opinion is presented without a name, the author is called the תנא קמא.

## 6) עמוד/עלות השחר

Dawn, the first light of morning. It occurs approximately one hour before sunrise. With regard to many laws, עלות השחר is considered the end of the night. When the בית המקדש stood, the day's service would begin at this time.

## 7) הניץ החמה

Sunrise. It occurs at the moment that the sun appears on the horizon. (The horizon is the location where the earth and sky appear to touch.) It marks the beginning of the day. It also marks the earliest time for fulfilling מצוות that are performed during the day, such as reading the מגילה or blowing the שופר.

## 8) שקיעת החמה

Sunset. It occurs when the sun sinks below the horizon. The time period from sunset until dark is called בין השמשות.

## GROUP &amp; TRANSLATE

**Match** each phrase in א with its translation in ב:

ב

1) until seven hours

2) has no set time

3) until the evening

4) until midday

5) until midafternoon

6) all day

7) until four hours

א

עד פֿלג המנחה —

כָּל הַיּוֹם —

עד שְׁבַע שָׁעוֹת —

עד אַרְבַּע שָׁעוֹת —

עד הָעֶרֶב —

עד תְּצוֹת —

אין לֹא קִבַּע —



# VOCABULARY

**Match** each word in א with its translation in ב:

**ב**

1) sunrise

2) midday

3) dawn

4) evening

5) set time

6) hours

7) midafternoon

8) sunset

9) morning

**א**

שחר —

ערב —

קבע —

תצות —

שקיעת החמה —

עלות השחר —

שעות —

פֶּלַג הַמִּנְחָה —

הַנֶּזֶחַ הַחֲמָה —

## BREAK IT DOWN

**Fill** in the chart below:

Enter the words from the word bank into the correct boxes. An example appears below. Please note: Some words can appear twice in the chart. The טעם column will sometimes be left blank.

טעם Why?	דין What is the דין ?	מקרה What is the case?	אומר Who said it?
	עד תצות	תפלת השחר	תנא קמא

# BREAK IT DOWN

**Write** a title for the main idea of the Mishna.

## The מִשְׁנָה

תְּפִלַּת הַשַּׁחַר עַד חֲצוֹת  
 רַבִּי יְהוּדָה אוֹמֵר עַד אַרְבַּע שָׁעוֹת  
 תְּפִלַּת הַמִּנְחָה עַד הָעֶרֶב  
 רַבִּי יְהוּדָה אוֹמֵר עַד פֶּלַג הַמִּנְחָה  
 תְּפִלַּת הָעֶרֶב אֵין לָהּ קִבְעָה  
 וְשֶׁל מוֹסָפִין כָּל הַיּוֹם  
 רַבִּי יְהוּדָה אוֹמֵר עַד שְׁבַע שָׁעוֹת

## Word Bank

תְּפִלַּת הָעֶרֶב	עַד אַרְבַּע שָׁעוֹת	תְּפִלַּת הַשַּׁחַר
וְשֶׁל מוֹסָפִין	תֵּנָא קִמָּא	כָּל הַיּוֹם
רַבִּי יְהוּדָה אוֹמֵר	תְּפִלַּת הַמִּנְחָה	עַד חֲצוֹת
עַד שְׁבַע שָׁעוֹת	עַד הָעֶרֶב	תֵּנָא קִמָּא
עַד פֶּלַג הַמִּנְחָה	רַבִּי יְהוּדָה אוֹמֵר	רַבִּי יְהוּדָה אוֹמֵר
תְּפִלַּת הַשַּׁחַר	תְּפִלַּת הַמִּנְחָה	אֵין לָהּ קִבְעָה
	תֵּנָא קִמָּא	תֵּנָא קִמָּא

## Answer the following:

1) Use page 24 to divide the מְשָׁנָה into four parts:

Part 1: from line \_\_\_\_ to line \_\_\_\_

Part 2: from line \_\_\_\_ to line \_\_\_\_

Part 3: from line \_\_\_\_ to line \_\_\_\_

Part 4: from line \_\_\_\_ to line \_\_\_\_

2) How many arguments (מַחְלוקוֹת) are there in the מְשָׁנָה? \_\_\_\_\_

3) About which תְּפִלוֹת do the rabbis of the מְשָׁנָה argue?

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

4) Regarding which תְּפִלָּה is there is no argument? \_\_\_\_\_

5) Who is arguing in the מְשָׁנָה? \_\_\_\_\_

6) What are the rabbis of the מְשָׁנָה called? \_\_\_\_\_

- a. תַּנְאִים
- b. אַמּוֹרָאִים
- c. רֵאשׁוֹנִים

7) In the מְשָׁנָה, the תַּנָּא who argues with רַבִּי יְהוּדָה is called the: \_\_\_\_\_

- a. תַּנָּא קָמָא
- b. תַּנָּא בִּתְרָא
- c. תַּנָּא רֵאשׁוֹן



# COMPREHENSION

## Answer the following:

8) The תנא קמא is the \_\_\_\_\_ תנא mentioned in the משנה: \_\_\_\_

- a. first
- b. second
- c. last

9) The word קמא means: \_\_\_\_

- a. first
- b. second
- c. last

10) תפלה in the משנה refers to: \_\_\_\_

- a. שמונה עשרה
- b. קריאת שמע
- c. a. and b.

11) Which of the following is a מצות עשה from the תורה? \_\_\_\_

- a. the times for the תפלות
- b. the three תפלות of שחרית, מנחה, מעריב
- c. to daven once a day

12) Whenever a משנה refers to רבי יהודה, it is: \_\_\_\_

- a. רבי יהודה הנשיא
- b. רבי יהודה בר אלעאי
- c. רבינו הקדוש

13) רבי יהודה בר אלעאי: \_\_\_\_

- a. was a student of עקיבא
- b. compiled the משנה
- c. was a fifth generation תנא

# Review Checklist

- [ ] I reviewed the מִשְׁנָה and am able to:
  - Properly read and translate the מִשְׁנָה.
  - Identify the structure of טַעַם, דִּין, מְקוֹרָה, אֹמֶר.
  - Identify the זְמַנִּים (הַגִּיץ הַחֹמָה, עֲלוֹת הַשַּׁחַר, etc.) on a twelve hour day.
- [ ] I recited the מִשְׁנָה for my teacher from the page of the גְּמָרָא.
- [ ] I recorded myself saying the מִשְׁנָה.
- [ ] I can identify the following תַּנָּא:
  - רַבִּי יְהוּדָה בֶּר אֱלֵעָאִי
- [ ] I can define the following concepts, terms and words:
  - תְּפִלָּה, עֲלוֹת הַשַּׁחַר, הַגִּיץ הַחֹמָה, תְּצִוּוֹת, פְּלַג הַמִּנְחָה, שְׁקִיעַת הַחֹמָה, תַּנָּא קַמָּא, שְׁחִירִית, עָרֵב, שְׁעוֹת, קִבְעַ
- [ ] I can answer the following important questions:
  - What are the differences between the standard clock used today and the natural clock used in the מִשְׁנָה?
  - What are the various תְּפִלוֹת which we daven and the latest time we can daven them?
  - Why is it important to know if the sage mentioned in the גְּמָרָא is a תַּנָּא or an אֹמֶר?
  - Why is it important to know additional information about the sages?
- [ ] I wrote a 25 word entry in the “תְּפִלָּה and Me” journal.

# Extension Activities A

Standard Clock													6 am	7	8	9	10	11	12	1	2	3	4	5	6 pm
Mishna Clock		1	2	3	4	5	6	7	8	9	10	11	12	Mishna Clock											
		שעה ראשונה	שעה שנייה	שעה שלישית	שעה רביעית	שעה חמישית	שעה ששית	שעה שביעית	שעה שמינית	שעה תשיעית	שעה עשירית	שעה אחד עשרה	שעה שתים עשרה												
Night		Morning				Noon		Afternoon				Night													

All תפילות have an earliest time and a latest time. This משנה only teaches the latest times. The earliest times (shown below in purple) are taught elsewhere in this מסכתא.

Answer the following questions according to the hours of the standard clock.

**שחרית** may be davened from when the sun begins to shine.

- 1) From what time in the morning may שחרית be davened?  
\_\_: 00 am
- 2) Until what time in the morning may שחרית be davened?  
\_\_: 00 am
- 3) How much time does רבי יהודה allow for davening שחרית?  
\_\_\_\_\_
- 4) How much time does the תנא קמא allow for davening שחרית?  
\_\_\_\_\_
- 5) The תנא קמא says that שחרית may be davened until: \_\_\_\_
  - a. half the day has passed
  - b. a third of the day has passed
  - c. a quarter of the day has passed

## Extension Activities A

- 6) רבי יהודה says that שחרית may be davened until: \_\_
- half the day has passed
  - a third of the day has passed
  - a quarter of the day has passed

מנחה may be davened from one half hour after תצות.

- 7) From what time in the day may מנחה be davened?  
\_\_: 00 pm
- 8) According to רבי יהודה, until what time may מנחה be davened?  
\_\_: 45 pm
- 9) According to the תנא קמא, until what time may מנחה be davened?  
\_\_: 00 pm
- 10) How much time does רבי יהודה allow for davening מנחה?  
\_\_\_\_\_
- 11) How much time does the תנא קמא allow for davening מנחה?  
\_\_\_\_\_

שחרית may be davened after one has davened מוסף.

- 12) According to רבי יהודה, until what time may מוסף be davened?  
\_\_: 00 pm
- 13) According to the תנא קמא, until what time may מוסף be davened?  
\_\_: 00 pm
- 14) How much time (approximately) does רבי יהודה allow for davening מוסף? \_\_\_\_\_
- 15) How much time (approximately) does the תנא קמא allow for davening מוסף? \_\_\_\_\_

# Extension Activities B

## Exercise 1:

Read the הלכות in the רמב"ם (try to understand without looking at the translation), then add the following to the chart below:

- The starting times for תפלה
- In which הלכה is this mentioned
- Any additional information from the רמב"ם

### רמב"ם הלכות תפלה פרק ג

#### הלכה א

תפלת השחר מצוה שיתחיל להתפלל עם הנץ החמה וזמנה עד סוף שעה רביעית

The ideal time for davening שחרית is sunrise. The time extends until the end of the fourth hour.

#### הלכה ב

כבר אמרנו שתפלת המנחה כנגד תמיד של בין הערבים תקנו זמנה, ולפי שהיה התמיד קרב בכל יום בתשע שעות ומחצה תקנו זמנה מתשע שעות ומחצה... המתפלל מאחר שש שעות ומחצה יצא

We have already stated that the time for מנחה corresponds to the daily afternoon קרבן. Since this קרבן was brought every day at nine and a half hours, the חכמים established the time for מנחה at nine and a half hours...One who davens after six and a half hours has fulfilled his obligation.

#### הלכה ג

תפלת המוספין זמנה אחר תפלת השחר עד שבע שעות ביום, והמתפלל אותה אחר שבע שעות אף על פי שפשע יצא ידי חובתו מפני שזמנה כל היום

The time for davening מוסף begins after שחרית and lasts seven hours into the day. One who recites it after seven hours (nevertheless) fulfills his obligation, since it may be davened the entire day.

#### הלכה ד

תפלת הערב אף על פי שאינה חובה, המתפלל אותה זמנה מתחילת הלילה עד שיעלה עמוד השחר

Although it is not an obligation, if one chooses to daven מעריב, the proper time starts at the beginning of the night and lasts until dawn.

#### הלכה ז

המתפלל תפלה קדם זמנה לא יצא ידי חובתו וחוזר ומתפלל אותה בזמנה, ואם התפלל תפלת שחרית בשעת הדחק אחר שעלה עמוד השחר יצא

One who davens any תפלה before its proper time does not fulfill his obligation and it must be davened again at the proper time. However, if due to a special situation one recites שחרית after dawn (but before the proper time), he does fulfill his obligation.



## Extension Activities B

	Starting Time	הַלְכָה	Additional Information
שְׁחִירִית			
מִנְחָה			
מוֹסֵף			
מַעֲרִיב			

### Exercise 2:

1) What is the question of תוספות (lines 1 and 3 below)? \_\_\_\_\_

2) What is the answer of תוספות, (lines 4-8 below)? Hint: review the earliest starting times for מוסף and מנחה. \_\_\_\_\_

### תוספות ד"ה תפלת השחר עד חצות

וְאִם תֹּאמַר אֲמַאי לֹא קִתְּנִי גִבִּי תַפִּלַּת הַמִּנְחָה כָּל הַיּוֹם כְּמוֹ גִּבִּי תַפִּלַּת הַמוֹסֵף	תוספות asks: Why aren't the words מִנְחָה mentioned by מוסף just as they were mentioned by מוסף?
וַיֵּשׁ לֹמֶר דְּזִמֵּן מוֹסֵף הוּא כָּל הַיּוֹם אֶפִּילוּ מִשְׁחִירִית שְׁהֲרֵי קִרְבָּנוֹת יָכוֹל לְהַקְרִיב מִיָּד אַחֵר הַתָּמִיד	תוספות answers: One may daven מוסף from the morning because the קרבן מוסף was allowed to be brought immediately after the morning תמיד.
אִם כֵּן גַּם תַּפִּלַּת מוֹסֵף יָכוֹל לְהַתְפַּלֵּל מִיָּד מִן הַבֶּקֶר מֵה שְׁאִין כֵּן בְּמִנְחָה דְּאִינָה אֵלָּא מִשֵּׁשׁ שָׁעוֹת	If so, מוסף can also be davened in the morning; מנחה, however, may not be davened before six hours (חצות)

# Unit 3

## INTRODUCTION TO GEMARA



# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these תנאים and אמורים:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
	אמוראים דף עמוד סוגיא	<ul style="list-style-type: none"> <li>• What are the functions of the גמרא?</li> <li>• Which topics are discussed in the גמרא?</li> </ul>	<ul style="list-style-type: none"> <li>• Navigate your way around a page of גמרא.</li> </ul>

# INTRODUCTION TO GEMARA

## Reading

### גמרא

In Unit 1, we learned that the משנה was compiled by רבי יהודה הנשיא. We also learned that the משנה was written in a very brief manner by sages known as תנאים.

After the era of תנאים, the next generation of sages, called אמוראים, began to analyze, explain, and expand on the words of the משנה. רב אשי and רבינא gathered all of the information that was discussed in the בית המדרש during the previous six generations and composed the גמרא.

The גמרא consists of four functions:

- It explains each משנה and gives the reason and the source for the הלכות in the משנה.
- It rules on the disputes in הלכה between the opinions of the תנאים.
- It mentions additional תקנות which were enacted after רבי יהודה הנשיא.
- It provides interpretations of פסוקים and אגדות, which are the stories of the חז"ל. These interpretations and stories often provide many important lessons in our service of ה'.

### סוגיא

Once you start to learn גמרא, you will notice its style is different from the משנה. Most משניות present הלכות without any discussion. The גמרא, on the other hand, is nothing but discussion. One discussion might be what the הלכה would be in a particular situation and another might be trying to understand why the משנה said a certain הלכה. Each discussion is called a סוגיא.

## INTRODUCTION TO GEMARA

## Reading

The discussion of the גמרא can be broken into steps. If the גמרא asks a question, gives an answer, and then brings a proof to the answer there are three steps. Consider the following example which also consists of three steps:

David asked his brother Chaim, “Do you know what Mommy is making for supper?” Chaim answered, “We are having hamburgers. I saw Mommy take ground beef out of the freezer this morning”.

Before we start learning the גמרא we have to know how to “get around”. The גמרא has a special numbering system. Every page in the גמרא is called a דף (or blat in Yiddish). A דף is one sheet of paper that is made up of two sides. Each דף is numbered, with each מסכתא beginning with ב דף. The reason it starts with ב דף and not with א דף is because learning the גמרא is step ב. Step א is knowing that the גמרא is part of יה'ס תורה. Each side of the דף is called an עמוד. The front side of the דף is א עמוד; the back side is called ב עמוד.





## Answer the following:

Use the **מָקָרָא** on the bottom of the page to answer the following:

- 1) What is the name of the **מַסְכְּתָא**? \_\_\_\_\_
- 2) What is the name of the **פֶּרֶק**? \_\_\_\_\_
- 3) Which number **פֶּרֶק** is it? \_\_\_\_\_
- 4) What **דָּף** is it? \_\_\_\_\_
- 5) Which **עָמִיד** is it? \_\_\_\_\_
- 6) What is the first word of the **מִשְׁנָה**? \_\_\_\_\_
- 7) Which commentary is always on the inside of the page? \_\_\_\_\_
- 8) Which commentary is always on the outside of the page? \_\_\_\_\_

מסורת הש"ס	אין עומדין	פֶּרֶק חֲמִישִׁי	בְּרֵכוֹת	לֶד	עין משפט גר מצודה
מגילה דף סה. שם [ועמ"ס לעיל לג: גירסת הר"ף ורא"ש]	הברותא קלפ' שמיא. מנהג שוהב אדם בחברו וינהג אלל המוקוס ולא תהי' בתפלתו: קחין ייה. כלומר מלמדין אותו שובין ומסין אותו אם יקויל בכך: מרזפתא. קורנ'ס ורש"ס חת המקנה קנה מהרמין מרזפתא (שט"ס ז): <b>מתני'</b> ולא יהא פרבן באותה שעה. לפי ששאר יורדין לפני התיבה בשאומרים <sup>חורא אור</sup>	"אמר מורים מורים כשתקין אותו. וירושלמי קדא דתימא בלבוז אלל בתידי תהנוים הס: <b>"אמר פסוקא</b> ובע"ה. פי' בקונטרס משתקין אותו דמקחי פשוט ב' רשויות ובע"ה ובפרי"ח מפרש איפקא פסוקא פסוקא חין משתקין אותו מיוסו מנוקס ר'ו ח' לשון הגמרא לא משמע פפי' וחותן ג'י ח'ס שאומרים ב' או ג' פעמים שמע וישראל ביוס"כ משתקין אותם לפירש"י ולפר"ח מנוקס מיקא ר'ו או שאל חין לחוס רק בשקרא ק"ש בעוקתה ומקבל עליו עול מלקות שמים ומ"מ טוב שלא לומר ח' מה שאומרים ה' הוא האלהים ז' פעמים ביוס"כ ויוס ערבה כגד ז' רקיעים משבחים לבורא שהוא דר למעלה מז' מנהג כשר הוא וגם מנינו בקרא שפי פעמים ה' הוא האלהים ג'י חליסו (מלכים א' יח): <b>מהיכן</b> הוא מתהי' מתהי' הברכה ששעה בה. וירושלמי	ב א מיי' פיי' מולכות תפלה הלכה ג סוג עשין יט טושי"ע חות' ס"י קבו סעף ב: <b>בא</b> ב מיי' פיי' טושי"ע שם ובס"י ג ס"י: <b>בב</b> ג מיי' שם הלכה ד סוג שם טושי"ע שם סימן קט סעף ג ובס"י קבו סעף ב: <b>גג</b> ד מיי' פיי' מול' נחלת כס"ס ה' ה סוג עשין כ מושי"ע חות' סימן קכ סעף יט: <b>גד</b> ה מיי' שם פט"ז הלכה ו טושי"ע שם סעף כ: <b>גה</b> ו טושי"ע חות' סי' ט סעף טז: <b>גו</b> ז מיי' פיי' מול' תפלה הלכה ח ד חות' חות' יט וישי"ע	עין משפט גר מצודה	

# COMPREHENSION

## Answer the following:

- 9) Why does every מִסְכָּתָא begin with בּ? \_\_\_\_
- because the letter בּ stands for בְּרָכָה
  - because the תּוֹרָה is made of two parts: תּוֹרָה שְׁבַעֲלִפָּה, תּוֹרָה שְׁבַעֲכֵתָב
  - because learning the גְּמָרָא is step בּ
- 10) What are the sages of the גְּמָרָא called? \_\_\_\_
- אֲמוֹרָאִים
  - תְּנַאֲאִים
  - תּוֹסְפּוֹת
- 11) What is a topic of discussion in the גְּמָרָא called? \_\_\_\_
- תּוֹסְפּוֹת
  - סוּגְיָא
- 12) Which of the following statements is true? \_\_\_\_
- The גְּמָרָא consists of תְּקֻנּוֹת which were enacted after רַבִּי יְהוּדָה הַנָּשִׂיא.
  - The גְּמָרָא explains the מִשְׁנָה.
  - A and B



## Extension Activity

### Independent Research in Gemara

Think about something you enjoy doing or learning about. For example, art, music, sports, medicine, food, humor, etc. Your task is to research a גמרא that talks about your topic. After you have finished your research, you will create a short presentation (approximately two minutes) to share your findings with the class.

Your rebbe, parent, or friend will help you to find an appropriate segment of גמרא which deals with your topic of interest. Once you receive that גמרא, learn through it. Prepare yourself to teach the גמרא to your classmates.

In your presentation, you will need to:

state what your topic of interest is

state in which מסכתא and on which דף the גמרא you researched can be found

read and translate the גמרא

explain what you think the message of the גמרא is

### Example:

If your topic is humor, your rebbe may direct you to א כב עמוד א . The גמרא there describes an interesting discussion between ר' ברוקא and ר' אליהו הנביא. When ר' אליהו הנביא points to two men in the marketplace who have earned הָבָא עוֹלָם, ר' ברוקא asks the men what they do for a living. The men respond that they are comedians who make people laugh and be happy. The lines of this גמרא are below:

## Extension Activity

אָמַר אֲמַר לִי	(רַב בְּרוּקָא) came and said to אֲלֵהוּ
הֵנּוּ נָמִי בְּנֵי עֲלָמָא דְאַתִּי נִינְהוּ	These too , will be rewarded עוֹלָם הָבָא
אָזַל לְגַבְיֵיהוּ	(רַב בְּרוּקָא) went up to them
אָמַר לְהוּ מַאי עוֹבְדִיכוּ	And said to them: “What do you do?”
אָמְרוּ לִי	They said to him:
אֵינְשֵׁי בְדוּחֵי אַנָּן	“We are comedians,
מְבַדְּחֵינָן עֲצִיבֵי	And we go cheer those who are depressed.”

One message of this גְּמָרָא is that making people happy is a huge מְצוּהָ. Another message might be that we don't know how ה' judges people (we don't usually think of comedians as great צַדִּיקִים).

### For your presentation:

- Introduce your topic of interest (in this case, it's humor)
- State where the גְּמָרָא is from - כּב עֲמוּדָא - מִסְכַּת תַּעֲנִית דְּרַף
- Read and translate these few lines from the גְּמָרָא,
- Explain what you think the message of this גְּמָרָא is - making people happy is a huge מְצוּהָ

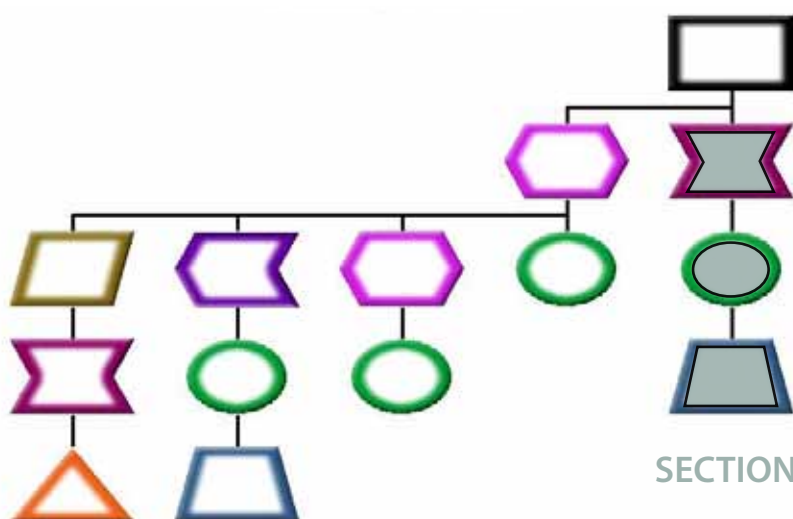
Good luck!

Content			How can I improve?	Rebbe's comments and score
1	2	3	Student self-evaluation (to be completed before presenting for a grade)	
Many elements from your project are either missing or inaccurate. You could have invested more time into completing the assignment responsibly.	One of the required elements is missing or incomplete. You either don't cite the גמרא accurately, or your reading of the גמרא is inaccurate or the message you glean from each גמרא is not accurate or insightful.	The project includes all required elements; You cite the גמרא accurately, you read and translate the גמרא precisely and correctly, and the messages you glean from the גמרא is thoughtful		
Quality of Presentation			How can I improve?	Rebbe's comments and score
1	2	3	Student self-evaluation (to be completed before presenting for a grade)	
The presentation is presented poorly. Not much effort invested in the presentation and it shows.	Presentation is somewhat rehearsed, though a few more rehearsals would have helped. Presenter stands straight, makes eye contact, and speaks clearly for most of the presentation. Is somewhat open to feedback and questions from peers.	Presentation is well rehearsed. Presenter speaks clearly, pauses appropriately, stands straight, and makes eye-contact with everyone in the room. Is open to questions and constructive feedback from peers.		



# Unit 4

## THE BEST TIME FOR TEFILLAH



SECTION 1



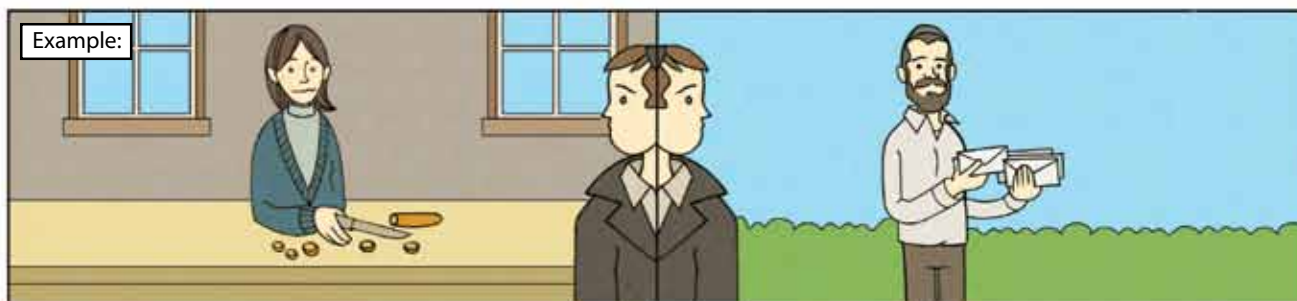
# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these תנאים and אמוראים:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
רבי יוחנן	קריאת שמע סמיכת גאולה לתפלה נתיקין כי תנא כדי	When is the most preferred time to daven שחרית?	Group and translate the גמרא with proper pronunciation.  “Sing” the גמרא with the correct tune indicating questions, answers, etc.  Fill in the missing words including “The גמרא asks,” “The גמרא answers.”
<b>Identify</b> these keywords			Explain the three steps of the unit.  Identify the first and last word of the quote (ברייתא).
ורמינהו			

# וּרְמִינְהוּ

In the גְּמָרָא, specific terms refer to different types of questions. One type of question is an וּרְמִינְהוּ which means a contradiction between two equal sources of authority. For example:



Mom says: "Dad and I have decided to invite some friends over for supper. Could you please run to the store to buy some milk?" A minute later, Dad appears and says: "Mom and I have decided to go away for vacation. Our flight leaves in two hours. Could you please run to the store to buy a luggage-bag?"

Please check the panel which illustrates an וּרְמִינְהוּ type of question:



David walks into Chumash class, Rabbi Cohen tells the talmidim that there is going to be an early dismissal today. Next period, David goes to Navi class with Rabbi Efrati who tells the class that there is no early dismissal.



On the way home from school David finds a baseball glove on the ground. That night in Shul he asks his Rabbi if he is permitted to keep it according to Halacha.



David asks his mother if he should ride his bike to school. On one hand it is overcast and it may start raining and it will be difficult to drive. On the other hand if he rides a bike he may get to school faster and not get wet.



David goes to the store and finds some candy with a kosher symbol. He asks his Rabbi if he can rely on the symbol and eat the candy.

Do it Yourself: In this box, create your own example of an וּרְמִינְהוּ type question.

## BREAK IT DOWN

**Fill** in the chart below:

### בְּרִייתָא

- |    |                      |  |
|----|----------------------|--|
| 1. | מִצְוָתָהּ           | The שְׁמַע of מִצְוָה is best done                           |
| 2. | עִם הַנֶּזֶק הַחֲמָה | together with sunrise  |
| 3. | כְּדֵי שְׂיִסְמוּךְ  | in order to join   |
| 4. | גְּאוּלָּה לְתַפְלָה | redemption (the בְּרָכָה of יִשְׂרָאֵל ) to שְׁמוֹנֶה עָשָׂר |
| 5. | וְנִמְצָא            | and it will turn out   |
| 6. | מִתְפַּלֵּל בַּיּוֹם | that he will daven שְׁמוֹנֶה עָשָׂר during the day           |

Directions: Fill in the chart below by entering the words from the word bank into the correct boxes.

טַעַם	דִּין	מְקָרָה	אוֹמֵר
Why?	What is the דִּין ?	What is the case?	Who said it?

### Word Bank

מִצְוָתָהּ      עִם הַנֶּזֶק הַחֲמָה      כְּדֵי שְׂיִסְמוּךְ      גְּאוּלָּה לְתַפְלָה      וְנִמְצָא      מִתְפַּלֵּל בַּיּוֹם

Write a title below that represents the main idea of the בְּרִייתָא.

Title: \_\_\_\_\_

\_\_\_\_\_



# OVERVIEW OF THE GEMARA

The following גמרא has 3 steps:

- 1) A contradiction (סתיקה) between the משנה and a ברייתא.
- 2) An answer to the contradiction (סתיקה).
- 3) A proof for the answer.

## Page of the Gemara

ותו לא: במנחה. כינוי אחר  
 הלכות: אם תימצא דומה. כלומר  
 אם תשיגני בשלחתי מזה שלמנחה  
 טעם ולא התפלל ערבית וכו': ופיו  
 דעבר יומו ב"ש קרבנו. ואינו  
 מקריבו ביום אחר אם זמנו קבוע  
 קנון \*מוספים של כל יום ויום:  
 מדיל  
 הונא בריה דר' ירמיה בר אבא אמר רבי יוחנן טעם ולא התפלל ערבית בשחרית שתיים שחרית  
 מתפלל במנחה שתיים כולי יומא מצלי ואזיל עד חצות יחבי ליה שחר תפלה בזמנה מבאן ואילך שחר  
 תפלה יחבי ליה שחר תפלה בזמנה לא יחבי ליה איפשיא להו טעם ולא התפלל מנחה מהו שיתפלל  
 ערבית ב' את"ל טעם ולא התפלל ערבית מתפלל שחרית ב' משום דחד יומא הוא דכתיב ויהי ערב  
 ויהי בקר יום אחד אבל הכא תפלה במקום קרבן היא וכיון דעבר יומו בטל קרבנו או דילמא כיון דצלותא  
 רחמי היא כל אימת דבעי מצלי ואזיל ת"ש דאמר רב הונא בר יהודה א"ר יצחק א"ר יוחנן טעם ולא  
 התפלל מנחה מתפלל ערבית ב' ואין בזה משום דעבר יומו בטל קרבנו מיתבי \*מענות לא יוכל לתקון  
 וחסרון לא יוכל להפנות \*מענות לא יוכל לתקון זה שבטל ק"ש של ערבית וק"ש של שחרית או תפלה של  
 ערבית או תפלה של שחרית וחסרון לא יוכל להפנות זה שזמנו חביריו לדבר מצוה ולא נמנה עמהם א"ר  
 יצחק א"ר יוחנן הכא במאי עסקינן שבטל במזיד אמר רב אשי דיקא נמי דקתני בטל ולא קתני טעם ש"מ:  
 תנו

*The Gemara asks a question:*

1. ורמינהו (סתיירה) And I will point out a contradiction
2. מצותה We learned in a ברייתא
3. עם הניץ החמה The שמע of reading is best done
4. כדי שישמור together with the sunrise
5. גאולה לתפלה in order to join
6. ונמצא redemption (the גאול of ישראל of ברכה) to שמונה עשרה
7. מתפלל ביום and it will turn out
- that he will daven שמונה עשרה during the day
- immediately after הניץ החמה.

According to the תנא of this ברייתא, שמונה עשרה should be davened at sunrise.

This contradicts both positions stated in our משנה.

*The Gemara answers:*

8. כי תניא ההיא When was that ברייתא taught
9. לותיקין For the devoted ones
- The שחרית of ברייתא is teaching the best time to daven שמונה עשרה. The משנה is teaching
- the latest time to daven שחרית.

*The Gemara proves:*

10. דאמר רבי יוחנן As רבי יוחנן said
11. ותיקין The devoted ones
12. היו גומרים אותה would complete it (קריאת שמע)
13. עם הניץ החמה together with the sunrise
- and followed immediately with שמונה עשרה.



### 1) וּרְמִינָהּ



And I will point out a contradiction. This keyword introduces a contradiction between two equal sources of authority, such as a בְּרִייתָא and a מְשֻנָּה.

### 2) סְמִיכַת גְּאוּלָּה לְתַפְלָה



Literally, joining redemption to תַּפְלָה. During מְעָרִיב and שְׁחֵרִית there is a בְּרָכָה recited after שְׁמַע which concludes with the words גְּאוּלָּה יִשְׂרָאֵל. This בְּרָכָה is referred to as גְּאוּלָּה. The חֻכְמִים strongly encouraged davening עֲשֶׂרָה immediately following the בְּרָכָה of גְּאוּלָּה.

### 3) וְתִיקִין



Devoted ones. Individuals who cherish מִצְוֹת and perform them at the earliest opportunity.

### 4) רַבִּי יוֹחָנָן בֶּר נַפְחָא



רַבִּי יוֹחָנָן was one of the most prominent second generation אַמּוֹרָאִים from אֶרֶץ יִשְׂרָאֵל. He established a יְשִׁיבָה in תַּלְמוּד יְרוּשָׁלַיִם and compiled the טְבֵרְיָה. One of his teachers was רַבִּי יְהוּדָה הַנָּשִׂיא.

### 5) קְרִיאַת שְׁמַע



There is a מִצְוַת עֲשֵׂה to recite קְרִיאַת שְׁמַע once in the morning and once in the evening; as the פָּסוּק says: “וּבְשֹׁכְבְךָ וּבְקוּמְךָ”, *and when you lie down, and when you wake up*. To fulfill this obligation, the three פְּרָשִׁיּוֹת of שְׁמַע, וְהָיָה אִם שָׁמוּעַ, וַיֹּאמֶר must be read. They contain the most important beliefs of the תּוֹרָה.

**Fill** in the line numbers:

Use page 52 to find the line numbers.

- 1) The גמרא presents a סתירה.

Lines \_\_\_\_ - \_\_\_\_

- 2) The גמרא gives an answer.

Lines \_\_\_\_ - \_\_\_\_

- 3) The גמרא brings a proof for its answer.

Lines \_\_\_\_ - \_\_\_\_

- 4) To present the סתירה, the גמרא cites a ברייתא.

Lines \_\_\_\_ - \_\_\_\_

# GROUP & TRANSLATE

## Match each phrase in א with its translation in ב:

ב

א

- |   |  |
|---|--|
| 1) and it will turn out that he will daven<br>שְׁמוֹנֶה עָשָׂרָה during the day | כְּדֵי שְׁיִסְמוֹךְ גְּאוּלָּה לְתַפְלָה |
| 2) the devoted ones would complete it   | כִּי תִנְיָא הֵיִיא                      |
| 3) in order to join redemption to<br>שְׁמוֹנֶה עָשָׂרָה                         | וְתִיקִין הָיוּ גּוֹמְרִים אוֹתָהּ       |
| 4) when was that בְּרִייתָא taught  | מִצּוֹתָהּ עִם הַנֶּזֶק הַחֲמָה          |
| 5) the מִצְוָה is together with the sunrise                                     | וְנִמְצָא מִתְפַּלֵּל בַּיּוֹם           |

- Unscramble the groups of letters to form three words.
- Put the words in the correct order to form a phrase from the גְּמָרָא.

אגהול ויכמסש הללפת
1. The Words:
2. The Phrase:

Convert the numbers to letters according to their גְּמָרָא to make a phrase from the גְּמָרָא.

5	30	80	400	30		5	30	6	1	3		20	6	40	60	10	300

**FIND** the hidden words:

ץ ת מ ם  
 ת ר ג ו פ פ ר ב  
 א ז י ת ג ג ה ך ך נ  
 ש פ כ ה ש נ ר כ ן ל  
 ה ט צ ת ג ס ס ת ע ף כ פ  
 ב מ ש ר ת כ ד ד ז ת ם י  
 פ ן ח ז א ז ה ץ ם ן ר ת  
 ך ם י ה א א י נ ת ס ה ל  
 ך ג ק ע ם ד ט ן ף  
 ך א צ י ץ ז ט כ ם ס  
 ס ף ע ת נ ן ץ ט  
 ץ ז ו ה

1) In order

2) Sunrise

3) When

4) Taught in a בְּרִיּוֹתָא

5) With

6) Devoted Ones

# COMPREHENSION

## Answer the following:

- 1) When the גמרא uses the term תפלה, to what does it refer? \_\_
  - a. all of שחרית from אדון עולם until לשיבת עלינו
  - b. שמונה עשרה and קריאת שמע
  - c. שמונה עשרה
  
- 2) According to the תנאים of the משנה, until what time may one daven שחרית? \_\_
  - a. the 4th hour or noon
  - b. עלות השחר
  - c. הגז החמה
  
- 3) According to the ברייתא, when is the best time to daven שחרית? \_\_
  - a. until the 4th hour
  - b. until noon
  - c. right before הגז החמה
  - d. right after הגז החמה
  
- 4) What are the חכמים of the משנה called? \_\_
  - a. נביאים
  - b. תנאים
  - c. אמוראים
  
- 5) What are the חכמים of the ברייתא called? \_\_
  - a. נביאים
  - b. תנאים
  - c. אמוראים
  
- 6) What are the חכמים of the גמרא who asked the question called? \_\_
  - a. נביאים
  - b. תנאים
  - c. אמוראים

## Answer the following:

- 7) What are the חֲכָמִים of the גְּמָרָא who answered the question called? \_\_
- נְבִיאִים
  - תַּנְאִים
  - אַמֹּרָאִים
- 8) In the question, what did the גְּמָרָא assume that the חֲכָמִים of the מְשֻׁנָּה were referring to? \_\_
- the best time to daven שְׁחֲרִית
  - the latest time to daven שְׁחֲרִית
- 9) In the question, what did the גְּמָרָא assume that the חֲכָמִים of the בְּרִייתָא were referring to? \_\_
- the best time to daven שְׁחֲרִית
  - the latest time to daven שְׁחֲרִית
- 10) In the question, the גְּמָרָא thought that: \_\_
- The תַּנְאִים of the מְשֻׁנָּה and בְּרִייתָא are talking about the same thing.
  - The תַּנְאִים of the מְשֻׁנָּה and בְּרִייתָא are talking about different things.
- 11) In the answer, what did the חֲכָמִים of the מְשֻׁנָּה discuss? \_\_
- the best time to daven שְׁחֲרִית
  - the latest time to daven שְׁחֲרִית
- 12) In the answer, what did the חֲכָמִים of the בְּרִייתָא discuss? \_\_
- the best time to daven שְׁחֲרִית
  - the latest time to daven שְׁחֲרִית
- 13) The גְּמָרָא answers that the תַּנְאִים of the מְשֻׁנָּה and בְּרִייתָא: \_\_
- are talking about the same thing
  - are talking about different things



# COMPREHENSION

## Answer the following:

- 14)** According to the גמרא's conclusion, what would the תנא קמא of the משנה say is the best time to daven שחרית? \_\_
- until the 4th hour
  - until noon
  - הנץ החמה
- 15)** According to the גמרא's conclusion, what would רבי יהודה say is the best time to daven שחרית? \_\_
- until the 4th hour
  - until noon
  - הנץ החמה
- 16)** According to the גמרא's conclusion, until what time would the תנא of the ברייתא hold that one may daven שחרית? \_\_
- the 4th hour or noon
  - הנץ החמה
- 17)** Which of the following is true according to the גמרא's conclusion? \_\_
- All of the תנאים agree that the best time to daven שחרית is at הנץ החמה; but it is not the latest time to daven.
  - The תנא of the ברייתא rules that the best time to daven שחרית is at הנץ החמה.

## Answer the following:

- 18)** Which of the following is a מצוֹת עֲשֵׂה (a positive commandment from the תּוֹרָה)? \_\_
- a. To recite קְרִיאַת שְׁמַע twice a day
  - b. סְמִיכַת גָּאוּלָּה לְתַפְּלָה
  - c. To daven נְתִיקִין.
- 19)** The גָּאֵל יִשְׂרָאֵל בְּרָכָה is: \_\_
- a. שְׁמוֹנֶה עָשָׂר part of
  - b. שְׁמוֹנֶה עָשָׂר said after
  - c. שְׁמוֹנֶה עָשָׂר said immediately before
- 20)** רַבִּי יוֹחָנָן was: \_\_
- a. תַּנָּא
  - b. אֲמוּרָא
  - c. the editor of the מְשַׁנָּה
- 21)** When the גְּמָרָא says מְצוֹתָה עִם הַנֶּזֶק הַחֲמָה, to what does the word מְצוֹתָה refer? \_\_
- a. שְׁמוֹנֶה עָשָׂר
  - b. קְרִיאַת שְׁמַע
  - c. גָּאוּלָּה

# Review Checklist

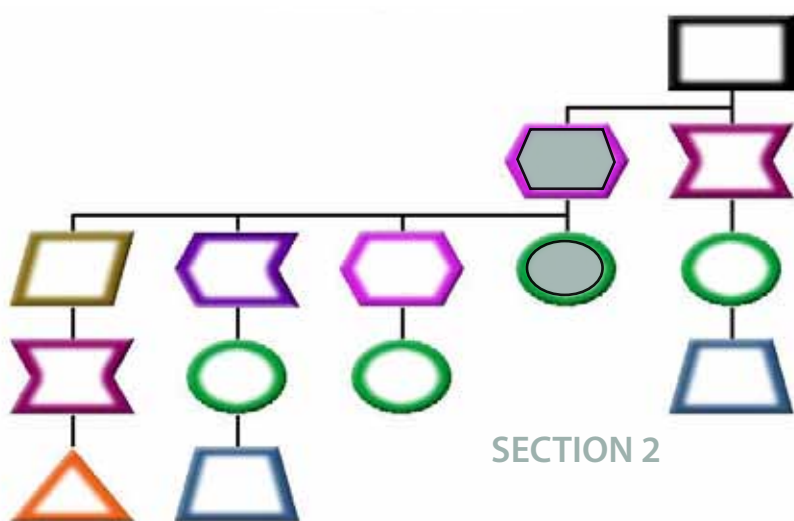
- [ ] I reviewed the גמרא and am able to:
  - Properly read the גמרא using the rubric.
  - Identify the first and last word of the quote (ברייתא).
- [ ] I recited the גמרא for my teacher from the page of the גמרא.
- [ ] I recorded myself saying the גמרא.
- [ ] I can identify the following keyword:
  - ורמיניהו
- [ ] I can identify the following תנא:
  - רבי יוחנן
- [ ] I can define the following concepts, terms and words:
  - קריאת שמע, סמיכת גאולה לתפלה, ותיקיו, כי, תנאי, כדי
- [ ] I can answer the following important questions:
  - When is the most preferred time to daven שחרית?
- [ ] I wrote a 25 word entry in the “תפלה and Me” journal.

# Reading Rubric

	1	2	3	4	Student self-evaluation (to be completed before reading for a grade) How can I improve?	Rebbe's comments and score
<b>Pronunciation</b>	Pronounces more than 5 of the words in the unit incorrectly	Pronounces between 3-5 of the words in the unit incorrectly	Pronounces no more than two of the words in the unit 2 incorrectly	Pronounces all words in the unit 2 correctly		
<b>Pauses and Inflection</b>	Made more than 5 mistakes of pausing and/or inflection	Made 3-5 mistakes of pausing and/or inflection	Missed two pause and/or made two 2 errors of 2 inflection	Pauses in all the correct places. Uses proper inflection to indicate a question, challenge or answer		
<b>Group &amp; Translate</b>	Made more than 5 errors in translating phrases in the unit	Made 3-5 errors in translating phrases in the unit	Made no more than two 2 errors in translating phrases in the unit	Able to accurately translate all the phrases in the unit		
<b>Explanation</b>	Never added words "the גמרא asks" and "the גמרא answers"	In some cases, added words like "the גמרא asks" and "the גמרא answers"	In most cases, added words like "the גמרא asks" and 2 "the גמרא answers"	In all cases, added words like "the גמרא asks" and "the גמרא answers"		
<b>Comprehension</b>	Does not accurately answer more than 1 question related to the details and flow of 2 the unit	Accurately answers 2 questions related to the details and flow of the unit	Accurately 2 answers 3 questions related to 2 the details 2 and flow of 2 the unit	Accurately answers at 2 least 4 questions related 2 to the details and flow of 2 the unit.		

# Unit 5

GOOD TIMES  
FOR TEFILLAH



# OUTCOMES

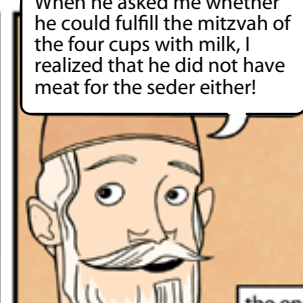
At the end of studying this unit you will:

<b>Identify</b> these תנאים and אמוראים:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
	<p>תפלה בזמנה</p> <p>שכר מצוה</p> <p>תשלומין</p> <p>מימרא</p> <p>דיוק</p> <p>בר</p> <p>כולי עלמא</p> <p>יומא</p> <p>מצלי</p> <p>צלותא</p> <p>לכתחילה-בדיעבד</p> <p>מכאן ואילך</p> <p>כולי</p>	<ul style="list-style-type: none"> <li>• What are the different levels of reward that one receives for davening?</li> </ul>	<ul style="list-style-type: none"> <li>• Group and translate the גמרא with proper pronunciation.</li> <li>• “Sing” the גמרא with the correct tune indicating questions, answers, etc.</li> <li>• Fill in the missing words including, “The גמרא asks,” and “The גמרא answers.”</li> <li>• Explain the three steps of the unit.</li> <li>• Identify which case of רבי יוחנן is problematic.</li> <li>• Divide the משנה and units 4 and 5 into steps.</li> </ul>



# INFERENCE

In order to ask its question from the משנה, the גמרא makes a דיוק. In English a דיוק is called an inference. To infer means to “read into” a text or a situation and notice something that is “not clearly stated.”



the end

What did the poor man clearly tell the Rav that he could not afford? \_\_\_\_\_

What did the Rav infer that the poor man could not afford? \_\_\_\_\_

**Answer** the following:

A number of statements follow each of the sentences below. Indicate next to each statement whether it is explicitly stated, inferred, or neither stated nor inferred.

Use an “E” for explicit, an “I” for inferred, and an “N” for neither.  
The first one has been done for you.

**1)** United States troops left Vietnam in haste.

  I   The U.S. army entered Vietnam.

  E   The U.S. army left Vietnam.

  I   The U.S. army faced defeat in Vietnam.

  N   The U.S. army lost many soldiers in Vietnam.

**2)** The Yankees returned from the World Series to a ticker tape parade on Broadway.

       The Yankees played in the World Series.

       The Yankees won the World Series.

       There was a parade on Broadway.

       The citizens of New York are happy with the Yankees.

       The Yankees will not be trading any of their players this year.

# INFERENCE

## Answer the following:

**3)** There are four main categories of damages.

\_\_\_ There are damages that one is not obligated to pay for.

\_\_\_ Damages are organized into four main categories.

\_\_\_ There are subcategories of damages (called תולדות).

**4)** שחיטה done by any Jewish person is acceptable.

\_\_\_ Meat that was shechted by any Jewish person may be eaten.

\_\_\_ Not everyone should undertake to do שחיטה; it requires special training.

\_\_\_ Before one undertakes to do שחיטה, he should receive training.

**5)** One who skips מנחה cannot “make it up” by davening an extra שמונה עשרה at מעריב.

\_\_\_ If someone forgot to daven מנחה, he can make it up with an extra שמונה עשרה at מעריב.

\_\_\_ If someone purposely did not daven מנחה, he cannot make it up with an extra שמונה עשרה at מעריב.

\_\_\_ If someone overslept and did not daven מנחה, he can make it up with an extra שמונה עשרה at מעריב.

\_\_\_ If someone was too lazy to get out of bed for שחרית, he cannot make it up with an extra שמונה עשרה at מנחה.

# BREAK IT DOWN

**Fill** in the chart below:

## מִימָרָא

1. אָמַר רַבִּי יוֹחָנָן said רַבִּי יוֹחָנָן
2. טָעָה If someone made a mistake
3. וְלֹא הִתְפַּלֵּל עֲרַבִּית And did not daven מְעַרִּיב
4. מִתְפַּלֵּל בְּשִׁחְרִית שְׁתֵּים He should say two שְׁמוֹנֶה עָשָׂר at the following שִׁחְרִית
5. שִׁחְרִית If he didn't daven שִׁחְרִית
6. מִתְפַּלֵּל בְּמִנְחָה שְׁתֵּים He should say two שְׁמוֹנֶה עָשָׂר at the following מִנְחָה

Directions: Fill in the chart below by entering the words from the word bank into the correct boxes. Please note that some words can appear twice in the chart and only the טַעַם column may be left blank.

טַעַם	דִּין	מְקָרָה	אוֹמֵר
Why?	What is the דִּין ?	What is the case?	Who said it?

## Word Bank

מִתְפַּלֵּל בְּמִנְחָה שְׁתֵּים  
אָמַר רַבִּי יוֹחָנָן

אָמַר רַבִּי יוֹחָנָן  
מִתְפַּלֵּל בְּשִׁחְרִית שְׁתֵּים

טָעָה וְלֹא הִתְפַּלֵּל עֲרַבִּית  
שִׁחְרִית

Write a title below that represents the main idea of the מִימָרָא.

Title: \_\_\_\_\_



# OVERVIEW OF THE GEMARA

The following גמרא has two steps:

- 1) A question based on a דיוק from the משנה
- 2) An answer to the question.

## Page of the Gemara

ותו לא: במנחה. כינוי אחר  
 חלות: אם הימצי זמור. כלומר  
 אם תשיבני בשלתי מזה שלמנו  
 טעם ולא התפלל ערבית וכו': ופיו  
 דעבר יזמו ב"ר קרנא. ואינו  
 מקריבו ביום אחר אם זמנו קבוע  
 כגון \*מוספים של כל יום ויום:  
 מקדיל

התפלת השחר עד חצות ר' יהודה אומר  
 יעד ר' שעות תפלת \*המנחה עד  
 הערב רבי יהודה אומר עד פלג המנחה  
 תפלת הערב אין לה קבע \*ושל מוספים כל היום °(ר' יהודה אומר עד  
 ז' שעות): גמ' ורמיהו מצותה \*עם הנץ החמה כרי \*שיסמוך גאולה  
 לתפלה ונמצא מתפלל ביום כי תניא ההיא ליתיקון \*דא"ר יוחנן ותיקון היו  
 גומרים אותה עם הנץ החמה וכ"ע עד חצות ותו לא והאמר רב כרי בריה דרב  
 הונא בריה דר' ירמיה בר אבא אמר רבי יוחנן טעה ולא התפלל ערבית מתפלל בשחרית שתיים \*שחרית  
 מתפלל במנחה שתיים כלי יומא מצלי ואזיל עד חצות יהבי ליה שכר תפלה בזמנה מפאן ואילך \*שכר  
 תפלה יהבי ליה שכר תפלה בזמנה לא יהבי ליה איפשיא להו טעה ולא התפלל מנחה מהו שיתפלל  
 ערבית ב' את"ל טעה ולא התפלל ערבית מתפלל שחרית ב' משום דחד יומא הוא דכתיב °ויהי ערב  
 ויהי בקר יום אחד אבל הכא תפלה במקום קרבן היא וכיון דעבר יזמו בטל קרבנו או דילמא כיון דצלותא  
 רחמי היא כל אימת דבעי מצלי ואזיל ת"ש דאמר רב הונא בר יהודה א"ר יצחק א"ר יוחנן \*טעה ולא  
 התפלל מנחה מתפלל ערבית ב' ואין בזה משום דעבר יזמו בטל קרבנו מיתבי \*מענות לא יוכל לתקון  
 וחסרון לא יוכל להפנות \*מענות לא יוכל לתקון זה שבפול ק"ש של ערבית וק"ש של שחרית או תפלה של  
 ערבית או תפלה של שחרית וחסרון לא יוכל להפנות זה שצמנו חביריו לדבר מצוה ולא נמנה עמיהם א"ר  
 יצחק א"ר יוחנן הכא במאי עסקינן \*שבפול במזיד אמר רב אשי דיקא נמי דקתני בטל ולא קתני טעה ש"מ:  
 תנו

# גמרא

## THE GEMARA

*The גמרא makes a דייק from the משנה's statement that שחרית can be said until תצות*

1. וְכֹלֵי עֲלָמָא
2. עַד תְּצִוֶּה
3. וְתוֹ לֹא

And the whole world (except the וְתִקְיִין)  
may daven only until תְּצִוֶּה,  
but no later (not even בְּדִיעָבָד).

*The גמרא now asks:*

4. וְהָאֵמַר רַב מְרִי
5. בְּרִיָּה דְרַב הוֹנָא
6. בְּרִיָּה דְרַבִּי יְרֵמְיָה
7. בֶּר אָבָא
8. אָמַר רַבִּי יוֹחָנָן
9. טָעָה
10. וְלֹא הִתְפַּלֵּל עֲרֵבִית
11. מִתְפַּלֵּל בְּשַׁחֲרִית שְׁתֵּים
12. שַׁחֲרִית
13. מִתְפַּלֵּל בְּמִנְחָה שְׁתֵּים

But it was said by רַב מְרִי  
the son of הוֹנָא  
the son of יְרֵמְיָה  
the son of אָבָא  
that רַבִּי יוֹחָנָן said  
if someone made a mistake  
and did not daven מְעֵרִיב  
he should daven two שְׁמוֹנָה עָשָׂר at the following שַׁחֲרִית.  
If he did not daven שַׁחֲרִית  
he should daven two שְׁמוֹנָה עָשָׂר at the following מִנְחָה.

This teaches that the שְׁמוֹנָה עָשָׂר of שַׁחֲרִית can be davened at מִנְחָה time, which is later than תְּצִוֶּה.

*The גמרא answers:*

14. כּוֹלֵי יוֹמָא מַצְלִי וְאָזִיל
15. עַד תְּצִוֶּה
16. יְהִיבִי לֵיהּ
17. שְׂכָר תְּפִלָּה בְּזִמְנָהּ
18. מִכָּאן וְאִילָךְ
19. שְׂכָר תְּפִלָּה
20. יְהִיבִי לֵיהּ
21. שְׂכָר תְּפִלָּה בְּזִמְנָהּ
22. לֹא יְהִיבִי לֵיהּ

A person can actually continue to daven all day.

However, there is a difference between before and after תְּצִוֶּה.

Until תְּצִוֶּה, if someone davens  
he is given  
the reward for תְּפִלָּה in its time.  
But from here on (if he davens later),  
the reward for תְּפִלָּה.  
they (the Heavenly court) give him;  
(however,) the reward for תְּפִלָּה in its time  
they do not give him.

The משנה that states that you can only daven until תְּצִוֶּה is referring to תְּפִלָּה in its time.



## 1) תְּפִלָּה בְּזִמְנָהּ

A תְּפִלָּה davened at its proper time. The תַּחֲכָמִים established that one who davens at the proper time receives full reward for fulfillment of the מִצְוָה; one who davens after the proper time receives less reward.

## 2) דִּיּוּק

An inference. A דִּיּוּק is something that is not written clearly; rather, it can be figured out from the language of the statement. For example, the מְשֻׁנָּה does not address whether it is permissible to daven after תְּצִוֶּה. It rules that one can daven until תְּצִוֶּה. We infer, based on the language of the מְשֻׁנָּה, that one cannot daven after תְּצִוֶּה. The reason we make inferences is because we know that the תַּחֲכָמִים of the מְשֻׁנָּה chose their words carefully. Therefore, there is a meaning or reason behind every word/term which they used. There are also reasons why certain words/terms were not used.

## 3) מִימְרָא

An Amoraic source. Most of these statements are written in Hebrew and are cited with the name of its author. The מִימְרוֹת of the early generation אֲמוֹרָאִים have almost as much authority as those of the תַּנְאִים.

## 4) תְּשֻׁלּוּמִין

To complete that which is missing. If one forgot to daven שְׁחֵרִית he can make up the תְּפִלָּה at the following מַעֲרִיב.

## 5) שְׂכָר מִצְוָה

Reward for a mitzvah. It is one of the important beliefs of Judaism that Hashem rewards those who fulfill His מִצְוֹת.

## 6) לְבַתְּחִילָה

The preferred way. The תּוֹרָה teaches a person how to perform a מִצְוָה in its preferred way. This is called לְבַתְּחִילָה.

## 7) בְּדִיעָבַד

After it has been done. When a person does a מִצְוָה, but not in its preferred way it is called בְּדִיעָבַד. Sometimes a מִצְוָה can be fulfilled בְּדִיעָבַד and sometimes not.

**Fill** in the line numbers:

Use page 70 to find the line numbers.

- 1) The גמרא makes an inference from the משנה and from the earlier גמרא.  
Lines \_\_\_\_ - \_\_\_\_
- 2) The גמרא asks a question on the inferred הלכה.  
Lines \_\_\_\_ - \_\_\_\_
- 3) The גמרא answers the question.  
Lines \_\_\_\_ - \_\_\_\_
- 4) In the second step, רבי יוחנן cites a הלכה.  
Lines \_\_\_\_ - \_\_\_\_

## GROUP &amp; TRANSLATE

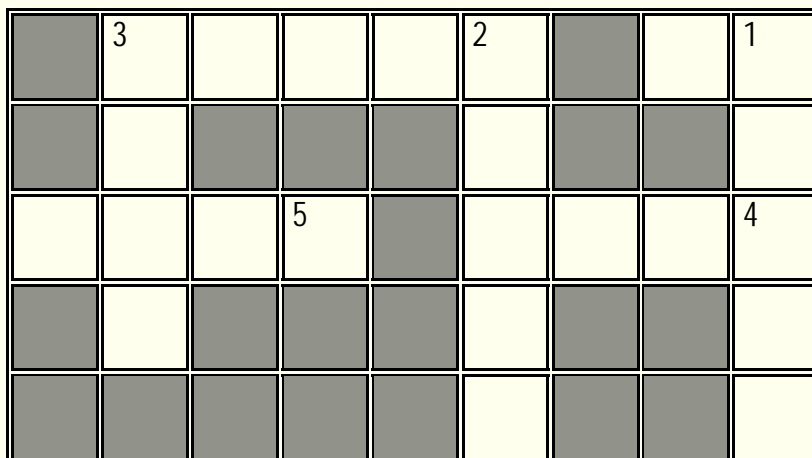
**Match** each phrase in א with its translation in ב:**ב**

- 1) the son of רב הונא
- 2) a person can actually 2  
continue to daven all day
- 3) the reward for תפלה they 2  
give him
- 4) but no later
- 5) he should daven two שמונה  
עשרה at the following שחרית
- 6) if someone made a mistake  
and did not daven מעריב
- 7) but from here on
- 8) and the whole world until תצות

**א**

- טעה ולא התפלל ערבית
- ותו לא
- מכאן ואילך
- כולי יומא מצלי ואזיל
- וכולי עלמא עד תצות
- שכר תפלה יהבי ליה
- בריה דרב הונא
- מתפלל בשחרית שמים

## Fill in the crossword puzzle in Hebrew:



### Across

- 1) Son
- 2) And the whole
- 4) He should daven
- 5) World

### Down

- 1) In its time
- 2) And on
- 3) Day

# CONCEPTS

## Answer the following:

### לכתחילה בדיעבד

- 1) What does the word תחילה mean?\_\_
  - a. beginning
  - b. end
  - c. about to do something
  
- 2) When beginning to do a מצוה, it should be in the best possible way. Doing a מצוה this way is called “doing it \_\_\_\_\_ “.
  - a. לכתחילה
  - b. בדיעבד
  
- 3) The word עבד means “he did”. If a person did a מצוה, but not in the best possible way, how has he fulfilled it?\_\_
  - a. לכתחילה
  - b. בדיעבד
  
- 4) One who davens שחרית before the fourth hour fulfills his מצוה: \_\_
  - a. לכתחילה
  - b. בדיעבד
  
- 5) One who davens שחרית after תצות fulfills his מצוה: \_\_
  - a. לכתחילה
  - b. בדיעבד

## Answer the following:

- 1) A מִמְרָא is :\_\_
  - a. a statement from תנאים
  - b. generally written in Aramaic
  - c. a statement from אמוראים
  
- 2) Which two הלכות does ר' יוחנן teach us in the מִמְרָא?
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  
- 3) Which of the two הלכות seem to conflict with our משנה?\_\_
  - a. the first הלכה
  - b. the second הלכה
  - c. both הלכות
  
- 4) What is making up a תפלה called?\_\_
  - a. תשלומין
  - b. עבר יומו בטל קרבנו
  - c. תפלה בזמנה



# COMPREHENSION

## Answer the following:

5) Why does the **מִימָרָא** not conflict with our **מִשְׁנָה**?

---



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6) According to the conclusion of the **גְּמָרָא**, what does one receive if he davens before four hours?

a. 

---

b. 

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7) What does he receive if he davens after **תְּצִוָּה**?

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# Review Checklist

- [ ] I reviewed the גמרא and am able to:
  - Properly read the גמרא using the rubric.
  - Identify which case of רבי יוחנן is problematic.
  - Divide the משנה and units 4 and 5 into steps.
- [ ] I recited the גמרא for my teacher from the page of the גמרא.
- [ ] I recorded myself saying the גמרא.
- [ ] I can define the following concepts, terms and words:
 

תפלה בזמנה, שחר מצוה, תשלומין, מימרא, דיוק, בר, כולי עלמא, יומא, צלותא  
(מצלי), לכתחילה-בדיעבד, מפאן ואילך, כולי
- [ ] I can answer the following important questions
  - What are the different levels of reward that one receives for davening?
- [ ] I wrote a 25 word entry in the “תפלה and Me” journal.

# Reading Rubric

	1	2	3	4	Student self-evaluation (to be completed before reading for a grade) How can I improve?	Rebbe's comments and score
<b>Pronunciation</b>	Pronounces more than 5 of the words in the unit incorrectly	Pronounces between 3-5 of the words in the unit incorrectly	Pronounces no more than two of the words in the unit 2 incorrectly	Pronounces all words in the unit 2 correctly		
<b>Pauses and Inflection</b>	Made more than 5 mistakes of pausing and/or inflection	Made 3-5 mistakes of pausing and/or inflection	Missed two pause and/or made two 2 errors of 2 inflection	Pauses in all the correct places. Uses proper inflection to indicate a question, challenge or answer		
<b>Group &amp; Translate</b>	Made more than 5 errors in translating phrases in the unit	Made 3-5 errors in translating phrases in the unit	Made no more than two 2 errors in translating phrases in the unit	Able to accurately translate all the phrases in the unit		
<b>Explanation</b>	Never added words "the גמרא asks" and "the גמרא answers"	In some cases, adds words like "the גמרא asks" and "the גמרא answers"	In most cases, adds words like "the גמרא asks" and 2 "the גמרא answers"	In all cases, adds words like "the גמרא asks" and "the גמרא answers"		
<b>Comprehension</b>	Does not 2 accurately answer more than 1 question related to the details and 2 flow of the unit	Accurately answers 2 questions related to the details and flow of the unit	Accurately 2 answers 3 questions related to 2 the details 2 and flow of 2 the unit	Accurately answers at 2 least 4 questions related 2 to the details and flow of 2 the unit.		

## Extension Activity

1.                      וְהָאָמַר רַב מְרִי      But it was said by רַב מְרִי
2.                      בְּרִיָּה דְרַב הוּנָא      the son of רַב הוּנָא
3.                      בְּרִיָּה דְרַבִּי יְרֵמְיָה      the son of רַבִּי יְרֵמְיָה
4.                      בֶּר אָבָא      the son of אָבָא
5.                      אָמַר רַבִּי יוֹחָנָן      that רַבִּי יוֹחָנָן said
6.                      טָעָה      If someone made a mistake
7.                      וְלֹא הִתְפַּלֵּל עֲרֵבִית      And did not daven מְעֲרִיב
8.                      מִתְפַּלֵּל בְּשַׁחֲרִית שְׁתֵּימָּה      He should daven two שְׁמוֹנֶה עָשָׂר at the following שַׁחֲרִית
9.                      שַׁחֲרִית      If he did not daven שַׁחֲרִית
10.                      מִתְפַּלֵּל בְּמִנְחָה שְׁתֵּימָּה      He should daven two שְׁמוֹנֶה עָשָׂר at the following מִנְחָה

1) Who was רַב מְרִי's father? \_\_\_\_\_

רַב מְרִי's grandfather? \_\_\_\_\_

אָבָא's grandson? \_\_\_\_\_

רַבִּי יְרֵמְיָה's grandson? \_\_\_\_\_

## Extension Activity

- 2) Which אַמורא quoted a הלכה (one name only)? \_\_\_\_\_
- 3) In whose name did he quote the הלכה? \_\_\_\_\_
- 4) Who taught the הלכה that if one forgot to daven שחרית he can make it up with extra מנחה עשירה at \_\_\_\_\_?
- רבי ירמיה
  - רבי יוחנן
  - רב מרי
- 5) Who taught that the תיקון davened שחרית at \_\_\_\_\_?
- רבי ירמיה
  - רבי יוחנן
  - רב מרי
- 6) רב or רבי? - Give each of the חכמים their proper title.
- מרי \_\_\_\_\_
  - ירמיה \_\_\_\_\_
  - הונא \_\_\_\_\_
  - יוחנן \_\_\_\_\_
- 7) What is the title of the תנא mentioned in our משנה? \_\_\_\_\_
- רב
  - רבי

# Extension Activity

## משנאים and Their Titles

- Underline the names of all משנאים mentioned in the text below.
- List their names and their titles in the chart.

<p><b>משנה מסכת סוטה פרק ה</b></p> <p>(א) כלשם שהמים בודקין אותה, כך המים בודקין אותו, שנאמר (במדבר ה) ובא, ובא. כלשם שאסורה לבעול, כך אסורה לבעול, שנאמר (שם) נטמאה, ונטמאה, דברי רבי עקיבא. אמר רבי יהושע, כך היה דורש זכריה בן הקצב. רבי אומר, שני פעמים האמורים בפרשה אם נטמאה נטמאה, אחד לבעול ואחד לבעול</p> <p><b>משנה מסכת בבא קמא פרק ה</b></p> <p>(ג) הכנים שורו לחצר בעל הבית שלא ברשות, ונגחזו שורו של בעל הבית, או שנשכו כלבו של בעל הבית, פטור. נגח הוא שורו של בעל הבית, חייב. נפל לבורו והבאיש מימיו, חייב. היה אביו או בנו לתוכו, משלם את הכפר. ואם הכנים ברשות, בעל החצר חייב. רבי אומר, בכלל אינו חייב, עד שיקבל עליו לשמור</p>	<p><b>משנה מסכת פסחים פרק א</b></p> <p>(ו) רבי חנינא סגן הכהנים אומר, מיהם של כהנים לא נמנעו מלשרוף את הבשר שננטמא בולד הטמאה עם הבשר שננטמא באב הטמאה, אף על פי שמוסיפין טמאה על טמאתו. הוסיף רבי עקיבא ואמר, מיהם של כהנים לא נמנעו מלהדליק את השמן שנפסל בטבול יום בבר שננטמא בטמא מת, אף על פי שמוסיפין טמאה על טמאתו</p> <p>(ז) אמר רבי מאיר, מדבריהם למדנו, ששורפין תרומה טהורה עם הטמאה בפסח. אמר לו רבי יוסי, אינה היא המידה. ומודים רבי אליעזר ורבי יהושע, ששורפין זו לעצמה וזו לעצמה. על מה נחלקו, על התלויה ועל הטמאה, שרבי אליעזר אומר, תשרף זו לעצמה וזו לעצמה. ורבי יהושע אומר, שתיהן כאחת</p>	<p><b>משנה מסכת ברכות פרק א</b></p> <p>(א) מאימתי קורין את שמע בערבית. משעה שהכהנים נכנסים לאכל בתרומתן, עד סוף האשמורה הראשונה, דברי רבי אליעזר. וחכמים אומרים, עד חצות. רבן גמליאל אומר, עד שיעלה עמוד השחר. מעשה שבאו בניו מבית המשתה, אמרו לו, לא קרינו את שמע. אמר להם, אם לא עלה עמוד השחר, חייבין אתם לקרות. ולא זו בלבד, אלא כל מה שאמרו חכמים עד חצות, מצותן עד שיעלה עמוד השחר. הקטר חלבים ואברים, מצותן עד שיעלה עמוד השחר. וכל הנאכלין ליום אחד, מצותן עד שיעלה עמוד השחר. אם כן, למה אמרו חכמים עד חצות, כדי להרחיק את האדם מן העבירה</p>
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# Extension Activity

Number of times found	Name	Title

How many...?

times are תנאים (individual or as a group) mentioned in the text? \_\_\_\_\_

חכמים have the title רבי before their names? \_\_\_\_\_

חכמים have a different title before their name? \_\_\_\_\_

\* What is that title? \_\_\_\_\_

חכמים have only a title mentioned? \_\_\_\_\_

חכמים have only a name mentioned? \_\_\_\_\_

times are a group of חכמים referred to simply as “חכמים”? \_\_\_\_\_

# Extension Activity

A Listing of the Major תנאים and אמוראים				
דורות Generations	תנאים			
1.			רבן יוחנן בן זכאי	
2.		רבי אליעזר	רבי יהושע	רבן גמליאל
3.		רבי ישמעאל	רבי עקיבא	רבי טרפון
4.	רבי מאיר	רבי יהודה	רבי שמעון בר יוחאי	רבי נחמיה
5.			רבי יהודה הנשיא	
אמוראים				
דורות Generations	אמוראי ארץ ישראל		אמוראי בבל	
1.	רבי ינאי	רבי יהושע בן לוי	רב	
2.	רבי יוחנן	ריש לקיש	רב יהודה	
3.	רבי אמי	רבי אסי	רב יוסף	
4.	רבי ירמיה	רבי יונה	אבני	
5.			רב פפא	
6.			רבינא	
7.				

1) The table above lists the main תנאים and אמוראים.

What titles are the תנאים given?

\_\_\_\_\_

2) There are two sets of אמוראים listed. What are they divided by? \_\_

- age
- where they lived
- how great they were

## Extension Activity

3) The אַמוראים of ארץ ישראל have which titles? \_\_

- a. רב
- b. רבי
- c. רבן

4) The אַמוראים of בבלי have which titles? \_\_

- a. רב
- b. רבי
- c. רבן

5) There are five אַמוראים who are known by their names, with no title attached to them. Who are they?

\_\_\_\_\_

6) There is one אַמורא listed who is known only by title. What is that title? \_\_

- a. רב
- b. רבי
- c. רבן

7) What was רב הונא? \_\_

- a. תנא
- b. אַמורא

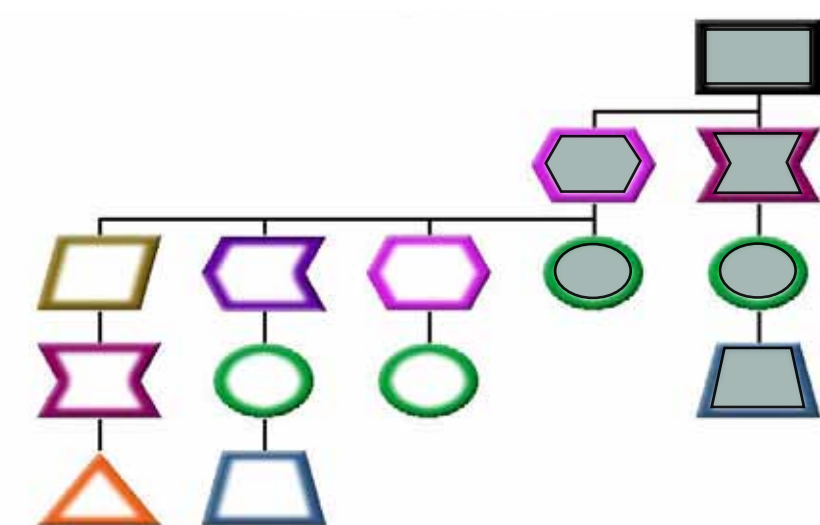
8) What was רבי יוחנן? \_\_

- a. תנא
- b. אַמורא



# Unit 6

## REVIEW OF UNITS 1-5



# Exercise 1

Recap of Unit 2:

תפלת השחר עד חצות.  
 רבי יהודה אומר, עד ארבע שעות.  
 תפלת המנחה עד הערב.  
 רבי יהודה אומר, עד פלג המנחה.  
 תפלת הערב אין לה קבע  
 ושל מוספין כל היום.  
 (רבי יהודה אומר, עד שבע שעות)

Complete the following charts, assuming:

- 1)** Sunrise - 6:00AM  
 Sunset - 6:00PM

Latest times for davening:

מוסף	מעריב	מנחה	שחרית	
				תנא קמא
				רבי יהודה

- 2)** Sunrise - 5:00AM  
 Sunset - 5:00PM

Latest times for davening:

מוסף	מעריב	מנחה	שחרית	
				תנא קמא
				רבי יהודה



## Exercise 2

Put the steps of the גמרא in order:

- \_\_\_\_\_ The גמרא asks a question on a statement by רבי יוחנן by making an inference from our משנה.
- \_\_\_\_\_ A proof for the answer.
- \_\_\_\_\_ The גמרא answers by explaining that there is a difference between davening before תצות and after תצות.
- \_\_\_\_\_ An answer to the contradiction.
- \_\_\_\_\_ A ברייתא between the משנה and a ברייתא.

## Exercise 3

Review the following questions:

- 1)** Why did ה' give us the תורה in two parts; the written Torah (תורה שבכתב) and the oral Torah (תורה שבעל פה)?

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- 2)** What are the differences between today's clock and the natural clock used during the times of the משנה?

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- 3)** Why is it important to know if a sage in the גמרא is a תנא or an אמורא?

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- 4)** What are the functions of the גמרא?

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- 5)** When is the most preferred time to daven שחרית?

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- 6)** What are the different levels of reward that one receives for davening?

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## Exercise 4

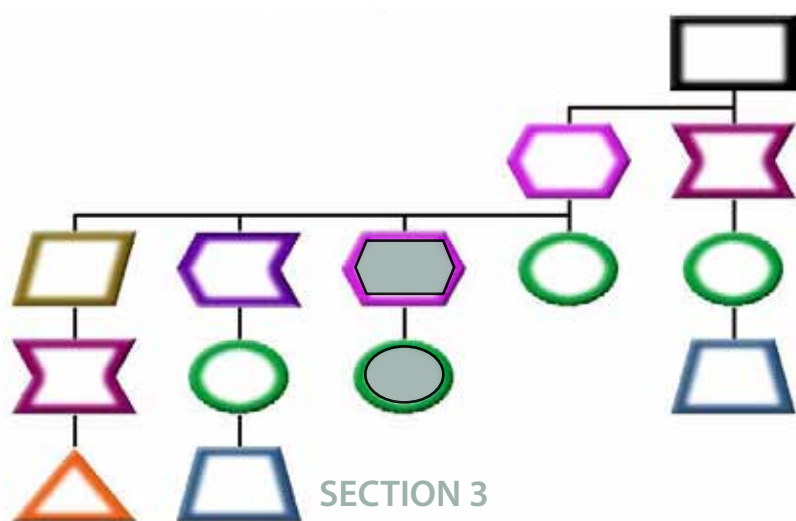
Review the following lists of concepts, terms and words from units 1 - 5:

List 1	List 2	List 3	List 4
תּוֹסַפֶּתָא	בְּרִייתָא	לְשׁוֹת	תְּנִיָּא
תְּנָאִים	תְּפִלָּה	קָבַע	כְּדִי
תּוֹרָה לְשִׁבְכָתָב	עֲלוֹת הַשָּׁחַר	אֲמוֹרָאִים	תְּפִלָּה בְּזִמְנָה
תּוֹרָה לְשַׁבְעַל פֶּה	הִגָּץ הַחֲמָה	דָּף	שָׂכַר מַצָּה
זְמַן נִקְט	תְּחִצּוֹת	עֲמוּד	תְּשִׁלוּמִין
סִדָּר	פֶּלֶג הַמִּנְחָה	סוּגְיָא	מִימָרָא
שׁ״ס	לְשִׁיעַת הַחֲמָה	קְרִיאַת שְׁמַע	דִּיוֹק
מִסְכָּת	תְּנָא קָמָא	סְמִיכַת גְּאוּלָּה לְתִפְלָה	בֵּר
פֶּרֶק	שְׁחָרִית	וְתִיקוּן	כּוּלִי עֲלָמָא
מִשְׁנָה	עָרְב	כִּי	יוֹמָא



# Unit 7

## ACCEPTABLE TIME FOR TEFILLAH



SECTION 3

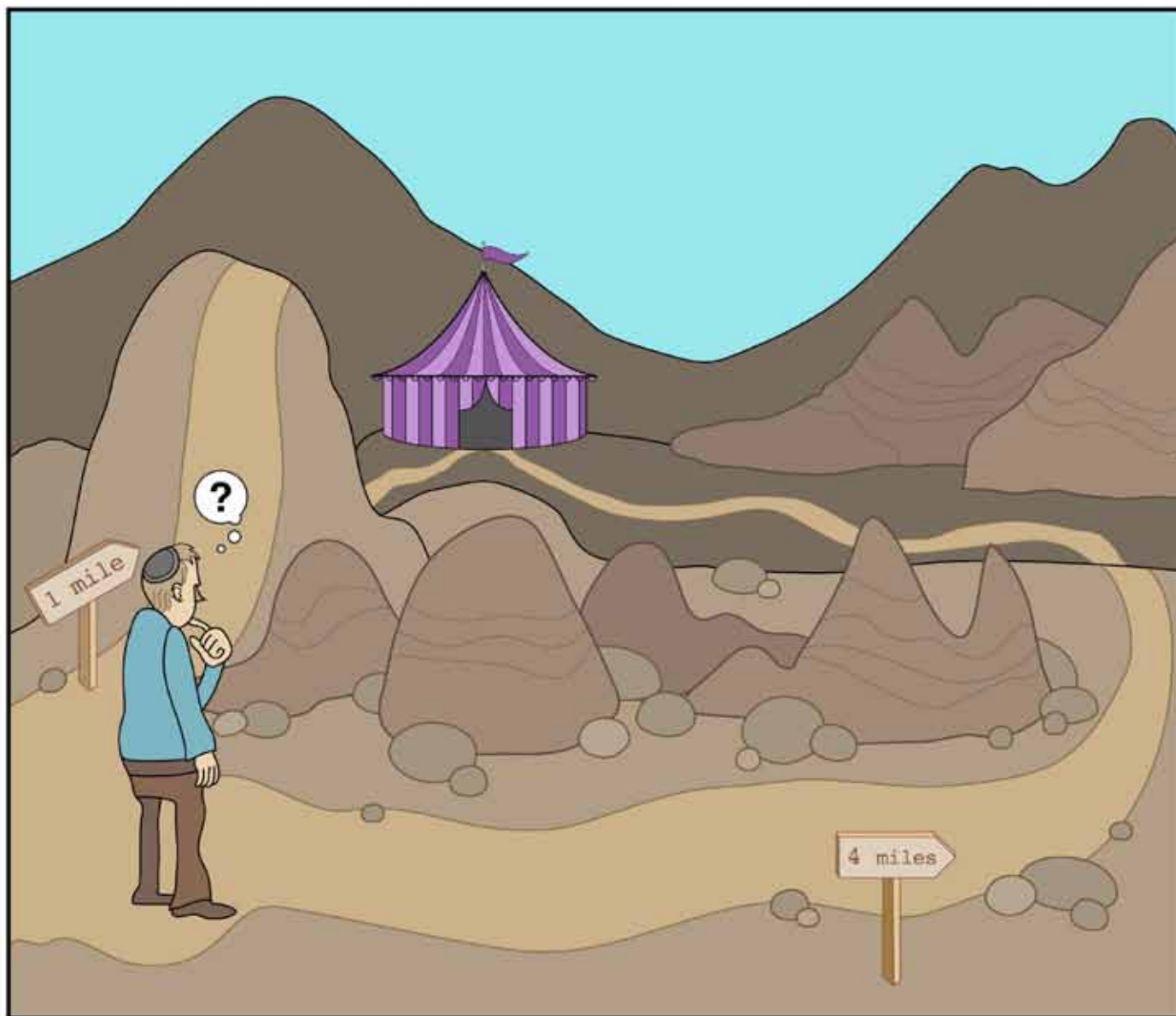
# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these keywords	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
<p>איבערזאָלן</p> <p>אין דילמא</p> <p>תא שמע</p>	<p>תפלה במקום קרבן</p> <p>עבר יומו בטל קרבנו</p> <p>הכא</p> <p>חד</p> <p>גיון</p> <p>מהו</p>	<ul style="list-style-type: none"> <li>• What does the גמרא mean when it says that תפלה is רחמי?</li> <li>• At the conclusion of the גמרא, is תפלה רחמי or is it in the place of קרבנות?</li> </ul>	<p>Explain steps/content of lesson.</p> <p>Read, sing, group and translate, and fill in missing words.</p> <p>Divide the unit into two steps.</p>



אִיבַּעֲיָא לְהוּ      They inquired.



Earlier, we learned that the גְּמָרָא uses specific terms for different types of questions. Now the גְּמָרָא uses a type of question called, אִיבַּעֲיָא. This is a question or dilemma that has two possible answers. In the picture below Chaim is faced with a dilemma with two options.

## Answer the following:

Exercise 1: Explain Chaim's dilemma. Be sure to write the advantages and disadvantages of both options.

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Exercise 2 : Give your own example of an **איבערזאג**, providing two options.  
Try to be creative; your teacher may choose your example to discuss with the class.

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# OVERVIEW OF THE GEMARA

The following גמרא has two steps:

1. An inquiry with an explanation of the two sides of the question.
2. An answer.

## Page of the Gemara

תַּפְּלִית הַשְּׁחֵר עַד חֲצוֹת ר' יְהוּדָה אָמַר  
 יַעֲרֵךְ ר' שְׁעוֹת תַּפְּלִית \*הַמְּנַחָה עַד  
 הָעֶרֶב רַבִּי יְהוּדָה אָמַר עַד פֶּלַג הַמְּנַחָה  
 תַּפְּלִית הָעֶרֶב אֵין לָהּ קָבַע \*וְשֶׁל מוֹסָפִים כָּל הַיּוֹם °(ר' יְהוּדָה אָמַר עַד  
 ז' שְׁעוֹת): גַּמ' וְרַמְיָנָהּ מִצְוָתָהּ כִּי עִם הַנֶּיֶץ הַחֲמִשָּׁה כְּדִי שִׁסְמוּךְ גְּאוּלָּה  
 לַתַּפְּלָה וְנִמְצָא מִתַּפְּלָל בַּיּוֹם כִּי תֵּנָּא הָיָא לְוִתִּיקוֹן \*דָּא"ר יוֹחֲנָן וְתִיקוֹן הָיוּ  
 גּוֹמְרִים אוֹתָהּ עִם הַנֶּיֶץ הַחֲמִשָּׁה וְכ"ע עַד חֲצוֹת וְתוֹ לֹא וְהָאֵמַר רַב כְּדִי כְּרִיָּה דְרַב  
 הוֹנָא כְּרִיָּה דְר' יְרֵמְיָה בְּרַ אֲבָא אָמַר רַבִּי יוֹחֲנָן טָעָה וְלֹא הִתַּפְּלַל עַרְבִית מִתַּפְּלָל בְּשַׁחֲרִית שְׁתֵּים כִּשְׁחֲרִית  
 מִתַּפְּלָל בְּמִנְחָה שְׁתֵּים כִּי יוֹמָא מִצְלִי וְאוֹיֵל עַד חֲצוֹת יְהִי לִיה שְׁכַר תַּפְּלָה בְּזִמְנָהּ מִכָּאן וְאֵילָךְ יִשְׁכַּר  
 תַּפְּלָה יְהִי לִיה שְׁכַר תַּפְּלָה בְּזִמְנָהּ לֹא יְהִי לִיה אִיפְעִיָּא לְהוֹ טָעָה וְלֹא הִתַּפְּלַל מִנְחָה מְהוּ שִׁתַּפְּלַל  
 עַרְבִית ב' אֶת"ל טָעָה וְלֹא הִתַּפְּלַל עַרְבִית מִתַּפְּלָל שַׁחֲרִית ב' מְשׁוּם דְּחָד יוֹמָא הוּא דְכַתִּיב °וְהָיָה עֶרֶב  
 וְהָיָה בֹקֶר יוֹם אֶחָד אָבֵל הָכָא תַּפְּלָה בְּמָקוֹם קָרְבָן הָיָא וְכִינּוּ דְעֶבֶר יוֹמוֹ בְּטַל קָרְבָנוֹ אוֹ דִּילְמָא כִּינּוּ דְצִלוֹתָא  
 רַחֲמֵי הָיָא כָּל אֵימַת דְּכַעֲי מִצְלִי וְאוֹיֵל ת"ש דָּאֵמַר רַב הוֹנָא בְּרַ יְהוּדָה א"ר יִצְחָק א"ר יוֹחֲנָן טָעָה וְלֹא  
 הִתַּפְּלַל מִנְחָה מִתַּפְּלָל עַרְבִית ב' וְאֵין בּוֹה מְשׁוּם דְּעֶבֶר יוֹמוֹ בְּטַל קָרְבָנוֹ מִיתִיבִי °מַעֲוֹת לֹא יוֹכֵל לְתַקּוֹן  
 וְחֶסְרוֹן לֹא יוֹכֵל לְהַפְּעוֹת \*מַעֲוֹת לֹא יוֹכֵל לְתַקּוֹן זֶה שֶׁבִּטֵּל ק"ש שֶׁל עַרְבִית וְק"ש שֶׁל שַׁחֲרִית אוֹ תַּפְּלָה שֶׁל  
 עַרְבִית אוֹ תַּפְּלָה שֶׁל שַׁחֲרִית וְחֶסְרוֹן לֹא יוֹכֵל לְהַפְּעוֹת זֶה שֶׁנִּמְנָה חֲבִירָיו לְדַבֵּר מִצְוָה וְלֹא נִמְנָה עִמָּהֶם א"ר  
 יִצְחָק א"ר יוֹחֲנָן הָכָא בְּמֵאֵי עֲסָקִינוּ שֶׁבִּטֵּל בְּמִזִּיד אָמַר רַב אִשִּׁי דִּיקָא נָמִי דְקָתְנִי בְּטַל וְלֹא קָתְנִי טָעָה ש"מ:  
 תְּנִי

# גמרא

# THE GEMARA

*The גמרא asks:*

1. איבערצא להו
2. טעה
3. ולא התפלל מנחה
4. מהו
5. שיתפלל ערבית שתים

The גמרא posed an inquiry (שאלה).

If someone made a mistake

and did not daven מנחה,

what is the הלכה regarding

whether he should daven two שמונה עשרה at the following מעריב?

*The גמרא explains the two sides of the question:*

6. אם תמצא לומר
7. טעה ולא התפלל ערבית
8. מתפלל שחרית שתים

If you will say that just like

if someone made a mistake and did not daven מעריב

he should daven two שמונה עשרה at the following שחרית,

so, too, one who forgot מנחה should daven two שמונה עשרה at the following

מעריב, it is not the same.

A second שמונה עשרה can be davened in the morning for מעריב

because it (the שחרית) is in one and the same day (as the מעריב)

9. משום דחד יומא הוא
10. דכתיב (בראשית פרק א פסוק ה)

As the פסוק says

11. ויהי ערב ויהי בקר יום אחד

and it was evening and it was morning one day.

We see from the פסוק that in the תורה, a calendar day begins at night and

continues through the next day. A missed מעריב can be made up at the next

שחרית because it is the same day.

## איבעראָהוּ 1)



They inquired. A question with two possible answers was presented in the **בֵּית הַמְדָּרֶשׁ**. Often these answers are divided by the words **אוּ דִילְמָא**.

## גמרא

## THE GEMARA

12. אבל הכא But here where one who forgot מנחה wants to daven two עשרה at the following מעריב, it is two different days.
13. תפלה במקום קרבן היא The davening takes the place of the קרבן brought in the בית המקדש
15. וכיון דעבר יומו and once a קרבן's day has passed and it was not offered
16. בטל קרבנו the קרבן cannot be offered (the next day).
18. Similarly, once מנחה has been missed, it should not be able to be made up at מעריב because it is the next day.
- או דילמא Or perhaps *you might say*:
19. כיון דצלותא רחמי היא since davening is asking for mercy from 'ה,
20. כל אימת דבעי whenever one needs to,
21. מצלי ואזיל one can go ahead and daven (even if it is a different day ).
- Therefore, you can make up a missed מנחה at the following מעריב.
- The גמרא answers:*
22. תא שמע Come and hear- *we learned*
23. דאמר רב הונא בר יהודה that יהודה the son of רב הונא said,
24. אמר רבי יצחק that רבי יצחק said,
25. אמר רבי יוחנן that רבי יוחנן said,
26. טעה ולא התפלל מנחה if someone made a mistake and did not daven מנחה,
27. מתפלל ערבית שתיים he should daven two עשרה at the following מעריב.
28. ואין בזה And we do not apply to this
29. משום דעבר יומו the הלכה of once its day has passed
30. בטל קרבנו the קרבן can no longer be brought.
- Even though davening takes the place of a קרבן, it does not share all of the הלקוח of a קרבן.

## 2) תַּפְלָה בְּמָקוֹם קָרְבָּן



Davening takes the place of קָרְבָּנוֹת.

After the destruction of the בֵּית הַמִּקְדָּשׁ, the חֲכָמִים established times for תַּפְלָה to correspond to the times that the קָרְבָּנוֹת were brought.

## 3) עֵבֶר יוֹמוֹ בָּטֵל קָרְבָּנוֹ



The rule that one who missed bringing a קָרְבָּן due on a particular day cannot make up for the loss.

## 4) אוּ דִילְמָא



Or perhaps. This keyword introduces the second choice of the אִיבָּעִיָּא לְהוּ question.

## 5) תָּא שְׁמַע



Come and hear. This keyword introduces a source of higher authority in order to object, reinforce, or resolve a problem.



## Fill in the line numbers:

Use pages 98 to find the line numbers:

- 1) The גמרא makes an inquiry:

Lines \_\_\_\_\_ - \_\_\_\_\_

- 2) The גמרא explains why not:

Lines \_\_\_\_\_ - \_\_\_\_\_

- 3) The גמרא explains why yes:

Lines \_\_\_\_\_ - \_\_\_\_\_

- 4) The גמרא answers the inquiry:

Lines \_\_\_\_\_ - \_\_\_\_\_

The first part of the explanation of the איבערזאג can be divided into two parts.

- 5) The גמרא explains why one can make up a missed מעריב at שחרית.

Lines \_\_\_\_\_ - \_\_\_\_\_

- 6) The גמרא explains why making up מנחה at מעריב can be different from making up מעריב at שחרית.

Lines \_\_\_\_\_ - \_\_\_\_\_

## GROUP &amp; TRANSLATE

**Match** each phrase in א with its translation in ב:

ב

- 1) whenever one needs to
- 2) one can go ahead and daven
- 3) because it is in one and the same day
- 4) if you will say
- 5) and once a קרבן's day has passed, the קרבן cannot be offered the next day
- 6) the davening takes the place of the קרבן
- 7) since davening is asking for mercy

א

אם תמצא לומר

כיון דצלותא רחמי היא

תפלה במקום קרבן היא

משום דחד יומא הוא

מצלי ואזיל

וכיון דעבר יומו בטל קרבנו

כל אימת דבעי

Convert the numbers to make a phrase from the גמרא.

6	50	2	200	100		30	9	2		6	40	6	10		200	2	70	4	50	6	10	20	6

## Answer the following:

- 1) The גמרא asks an איבערזאג. What is an איבערזאג? \_\_
  - a. an inquiry
  - b. a contradiction
  
- 2) What else does an איבערזאג do? \_\_
  - a. points out a contradiction between two sources
  - b. tells us two possible ways to answer the question
  - c. tells us two possible ways to answer the question and what the logic for each way might be
  
- 3) To what does the גמרא compare one who forgot to daven מנחה and wants to make it up at מעריב? \_\_
  - a. one who forgot to daven שחרית and wants to make it up at מוסף
  - b. one who forgot to daven שחרית and wants to make it up at מנחה
  - c. one who forgot to daven מעריב and wants to make it up at שחרית
  
- 4) Why should one who has missed מנחה not be able to daven a second עשרה שמונה at מעריב? \_\_
  - a. Since there is no set time to daven מעריב, תפילות can not be made up then.
  - b. מעריב is on a different day than the מנחה that was missed.
  
- 5) What is ויהי ערב ויהי בקר יום אחד brought down to teach? \_\_
  - a. that שחרית is not the same as מנחה
  - b. that in the תורה, a calendar day begins at night
  - c. that a new day begins each morning

# COMPREHENSION

## Answer the following:

- 6) According to the תורה, which of these are on the same day? \_\_
- מַעֲרִיב on Monday night and שַׁחֲרִית on Tuesday morning
  - מִנְחָה on Tuesday afternoon and מַעֲרִיב on Wednesday night
  - שַׁחֲרִית on Tuesday morning and מַעֲרִיב on Wednesday night
- 7) What does תְּפִלָּה בַּמָּקוֹם קָרְבָּן הִיא mean? \_\_
- One must daven in the same place that the קָרְבָּן was brought.
  - Davening nowadays takes the place of bringing a קָרְבָּן.
  - One must daven at the same time that the קָרְבָּן was brought.
- 8) תְּפִלָּה בַּמָּקוֹם קָרְבָּן הִיא וְכִיּוֹן דְּעֵבֶר יוֹמוֹ בָּטֵל קָרְבָּנוֹ - what does this teach? \_\_
- Davening should follow the same laws as קָרְבָּנוֹת.
  - A missed מִנְחָה may not be made up at מַעֲרִיב because there is no קָרְבָּן מַעֲרִיב.
- 9) What does וְכִיּוֹן דְּעֵבֶר יוֹמוֹ בָּטֵל קָרְבָּנוֹ mean? \_\_
- A second שְׁמוֹנֶה עָשָׂר may not be davened at מַעֲרִיב.
  - A קָרְבָּן which was not brought on the proper day can no longer be brought.
- 10) What does the גִּמְרָא want to learn from וְכִיּוֹן דְּעֵבֶר יוֹמוֹ בָּטֵל קָרְבָּנוֹ? \_\_
- A second שְׁמוֹנֶה עָשָׂר may not be davened at מַעֲרִיב.
  - A קָרְבָּן which was not brought on the proper day can no longer be brought.
- 11) The “other side” of the question holds that davening is asking for mercy and, therefore, can be done anytime. What does this mean? \_\_
- Davening does not take the place of a קָרְבָּן.
  - Even though davening takes the place of a קָרְבָּן, it does not follow all of the laws of a קָרְבָּן.

## Answer the following:

- 12)** How does the גמרא figure out the answer to the איבערזאג? \_\_
- Through logic - it doesn't make sense to say that davening is exactly like a קרבן.
  - From an earlier source- a מִימָרָא - that clearly states that we do not apply the law of יוֹמוֹ בְּטֵל קְרָבָנוּ to davening.
- 13)** Which is true according to the conclusion of the גמרא? \_\_
- A missed מִנְחָה cannot be made up at מַעֲרִיב.
  - A missed מִנְחָה can be made up at מַעֲרִיב.
- 14)** What does the גמרא conclude? \_\_
- We do not hold of the principle of יוֹמוֹ בְּטֵל קְרָבָנוּ.
  - The principle of יוֹמוֹ בְּטֵל קְרָבָנוּ does not apply to davening.
  - Davening is not done to replace the קְרָבָנוֹת.

# Review Checklist

- [ ] I reviewed the גמרא and am able to:
  - Properly read the גמרא using the rubric.
  - Divide the units into 2 steps.
- [ ] I recited the גמרא for my teacher from the page of the גמרא.
- [ ] I recorded myself saying the גמרא.
- [ ] I can identify the following keywords:
  - איבערצאָלען, אויף דילקא, תא שמע
- [ ] I can define the following concepts, terms and words:
  - תפלה במקום קרבן, עבר יומו ביטל קרבנו, הקא, חד, פינו, מהו
- [ ] I can answer the following important questions
  - What does the גמרא mean when it says that תפלה is רחמי?
  - At the conclusion of the גמרא is תפלה רחמי or is it in the place of קרבנות?
- [ ] I wrote a 25 word entry in the “תפלה and Me” journal.

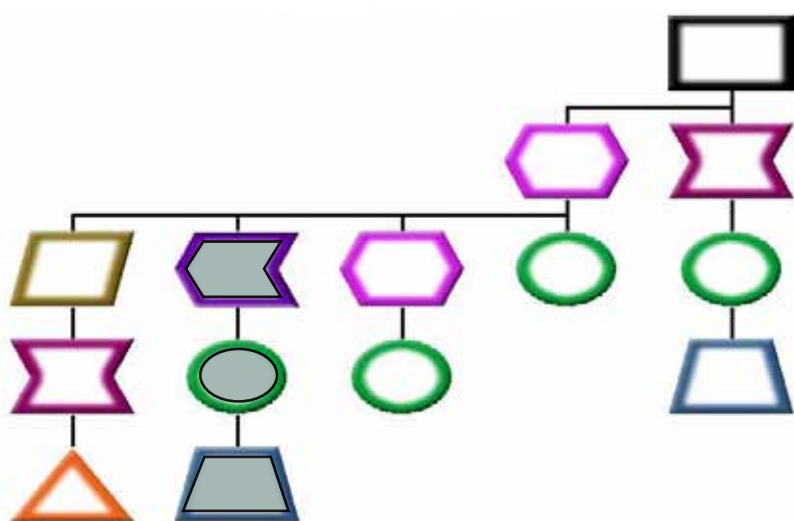
# Reading Rubric

	1	2	3	4	Student self-evaluation (to be completed before reading for a grade) How can I improve?	Rebbe's comments and score
<b>Pronunciation</b>	Pronounces more than 5 of the words in the unit incorrectly	Pronounces between 3-5 of the words in the unit incorrectly	Pronounces no more than two of the words in the unit 2 incorrectly	Pronounces all words in the unit 2 correctly		
<b>Pauses and Inflection</b>	Made more than 5 mistakes of pausing and/or inflection	Made 3-5 mistakes of pausing and/or inflection	Missed two pause and/or made two 2 errors of 2 inflection	Pauses in all the correct places; uses proper inflection to indicate a question, challenge or answer		
<b>Group &amp; Translate</b>	Made more than 5 errors in translating phrases in the unit	Made 3-5 errors in translating phrases in the unit	Made no more than two 2 errors in translating phrases in the unit	Able to accurately translate all the phrases in the unit		
<b>Explanation</b>	Never added words "the גמרא asks" and "the גמרא answers"	In some cases, adds words like "the גמרא asks" and "the גמרא answers"	In most cases, adds words like "the גמרא asks" and 2 "the גמרא answers"	In all cases, adds words like "the גמרא asks" and "the גמרא answers"		
<b>Comprehension</b>	Does not 2 accurately answer more than 1 question related to the details and 2 flow of the unit	Accurately answers 2 questions related to the details and flow of the unit	Accurately 2 answers 3 questions related to 2 the details 2 and flow of 2 the unit	Accurately answers at 2 least 4 questions related 2 to the details and flow of 2 the unit.		



# Unit 8

TIME WHEN TEFFILAH  
IS NOT ACCEPTABLE



SECTION 4



# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these keywords:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
מִיתִיבִי	מִזִּיד בְּטִל	<ul style="list-style-type: none"> <li>• Why can't an אֲמֹרָא argue with a תִּנָּא?</li> <li>• If a tannaic source seems to disagree with the words of an אֲמֹרָא what options does the גְּמָרָא have?</li> <li>• In which situation can a person make up for missing a תְּפִלָּה and in which situation can he not, and why?</li> </ul>	<ul style="list-style-type: none"> <li>• Read, sing, group and translate, fill in missing words.</li> <li>• Explain the steps of the גְּמָרָא.</li> <li>• Divide the unit into three steps.</li> <li>• Identify the first and last word of the quote (בְּרִייתָא).</li> <li>• Identify from which part of the source (the בְּרִייתָא) the גְּמָרָא is basing its question.</li> </ul>

# מיתבי

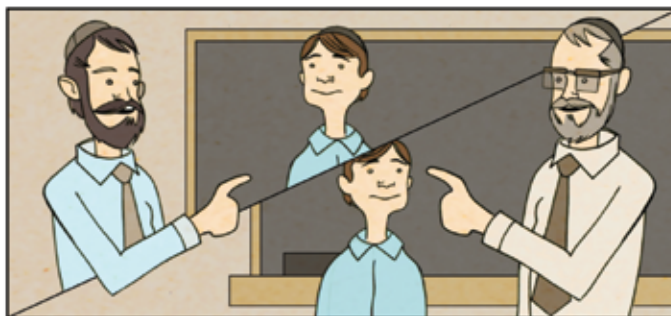
So far we learned about two types of questions: **ורמינהו** and **איבעיא**. Now the **גמרא** uses a third type of question called, **מיתבי**. This occurs when the **גמרא** objects to the statement of a lower authority based on the statement of a higher authority.



When I install my GB software on my computer, the Hebrew comes out as gibberish. My friend who is aware of my problem tells me that the only way to solve this is by buying a fix called `hebrewfonts.exe` and installing it. Another friend said, "How can you say that? The GB installation instructions sheet clearly states that if you get such a problem, you need to go to the control panel and in the languages tab install Hebrew fonts."



Your brother Shmuli says that supper is at 5pm and your mother says that supper is at 6pm, that is a contradiction because they are not on the same level of authority.



The next David walks into class and Rabbi Cohen announces that the school would be going on a field trip next Monday in honor of Rosh Chodesh. At lunch, Rabbi Shapiro says that the school would be going on a trip Tuesday in honor of the second day of Rosh Chodesh



David asks his mother if he should ride his bike to school. On one hand, it is overcast and it may start raining and it will be difficult to pedal. On the other hand, if he rides his bike he may get to school faster and not get wet.



My watch says that it is 6:30 p.m. Though my computer says that it is a different time, 9:30 p.m.



# OVERVIEW OF THE GEMARA

The following גמרא has three steps:

1. A question
2. An answer to the question
3. A proof to the answer

## Page of the Gemara

תפלת השחר עד חצות ר' יהודה אומר  
 יעד ר' שעות תפלת \*המנחה עד  
 הערב רבי יהודה אומר עד פלג המנחה  
 תפלת הערב אין לה קבע \*ושל מוספים כל היום °(ר' יהודה אומר עד  
 ז' שעות): גמ' ורמינהו מצותה כעם הנץ החמה כרי שישמוד גאולה  
 לתפלה ונמצא מתפלל ביום כי תניא ההיא לותיקין \*דא"ר יוחנן ותיקין היו  
 גומרים אותה עם הנץ החמה וכ"ע עד חצות ותו לא והאמר רב כרי בריה דרב  
 הונא בריה דר' ירמיה בר אבא אמר רבי יוחנן טעה ולא התפלל ערבית מתפלל בשחרית שתים שחרית  
 מתפלל במנחה שתים כולי יומא מצלי ואזיל עד חצות יהבי ליה שכר תפלה בזמנה מבאן ואילך שכר  
 תפלה יהבי ליה שכר תפלה בזמנה לא יהבי ליה איפעיא להו טעה ולא התפלל מנחה מהו שיתפלל  
 ערבית ב' את"ל טעה ולא התפלל ערבית מתפלל שחרית ב' משום דחד יומא הוא דכתיב °ויהי ערב  
 ויהי בקר יום אחד אבל הכא תפלה במקום קרבן היא וכיון דעבר יומו בטל קרבנו או דילמא כיון דצלותא  
 רחמי היא כל אימת דבעי מצלי ואזיל ת"ש דאמר רב הונא בר יהודה א"ר יצחק א"ר יוחנן טעה ולא  
 התפלל מנחה מתפלל ערבית ב' ואין בזה משום דעבר יומו בטל קרבנו מיתבי °מענות לא יוכל לתקון  
 וחסרון לא יוכל להפנות \*מענות לא יוכל לתקון זה שבפול ק"ש של ערבית וק"ש של שחרית או תפלה של  
 ערבית או תפלה של שחרית וחסרון לא יוכל להפנות זה שצמנו חביריו לדבר מצוה ולא נמנה עמהם א"ר  
 יצחק א"ר יוחנן הכא במאי עסקינן שבפול במזיד אמר רב אשי דיקא נמי דקתני בטל ולא קתני טעה ש"מ:

תני

## גמרא

## THE GEMARA

1 מִיִּתְיָבִי

I will ask you a question from a בְּרִייתָא

(קֹהֶלֶת א, טו)

The פסוק opens with a בְּרִייתָא

2 מִעֲוֹת לֹא יוּכַל לְתַקּוֹן

A twisted thing cannot be made straight

3 וְחֶסְרוֹן לֹא יוּכַל לְהַמְנוֹת

and that which is missing cannot be counted.

The בְּרִייתָא explains the meaning of the פסוק.

4 מִעֲוֹת לֹא יוּכַל לְתַקּוֹן

A twisted thing cannot be made straight,

5 זֶה שֶׁבִטֵּל

this refers to one who has neglected to say

6 קְרִיאַת שְׁמַע שֶׁל עֲרֵבִית

The מְעַרֵב of קְרִיאַת שְׁמַע,

7 וְקְרִיאַת שְׁמַע שֶׁל שְׁחֵרִית

or the שְׁחֵרִית of קְרִיאַת שְׁמַע,

8 או תְּפִלָּה שֶׁל עֲרֵבִית

or the עֲשֵׂרָה of שְׁמוֹנֶה מְעַרֵב,

9 או תְּפִלָּה שֶׁל שְׁחֵרִית

or the שְׁחֵרִית of שְׁמוֹנֶה עֲשֵׂרָה.

If he neglected to daven any of these it is a “twisted thing” that cannot be “made straight” (fixed or made up).

10 וְחֶסְרוֹן לֹא יוּכַל לְהַמְנוֹת

And that which is missing cannot be counted,

11 זֶה

this refers to (a person)

12 שֶׁנִּמְנְו חֲבִירָיו

whose friends joined (were counted) together

13 לְדַבֵּר מִצְוָה

to do a מִצְוָה

14 וְלֹא נִמְנָה עִמָּהֶם

and he did not join in with them.

(Once they did the מִצְוָה without him, it is too late for him to do it.)

The בְּרִייתָא teaches that if someone neglected to daven שְׁחֵרִית he cannot fix it or make up the loss, but רַבִּי יוֹחָנָן taught that you could make up a missed עֲשֵׂרָה שְׁמוֹנֶה?!

## מִיתִיבִי



They asked an objection. This keyword introduces an objection raised against an אָמוּרָא by a more authoritative source.



*The גמרא answers:*

15 אָמַר רַבִּי יִצְחָק

רַבִּי יִצְחָק said

16 אָמַר רַבִּי יוֹחָנָן

in the name of רַבִּי יוֹחָנָן,

17 הֲכָא בְּמַאי עֲסָקִינוּ

What kind of case are we dealing with here in the בְּרִייתָא?

18 שְׁבִטֵל בְּמִזִּיד

With a person who purposely neglected davening

The הֶלְכָּה that we learned previously, that a person could make up a תְּפִלָּה, refers to one who accidentally forgot to daven (בְּשׁוּגָג).

19 אָמַר רַב אֲשִׁי

רַב אֲשִׁי said,

20 דִּיקָא נָמִי

you can also infer this from the words of the בְּרִייתָא

21 דִּקְתָּנִי בְטֵל

since it says בְטֵל – which means he purposely neglected it

22 וְלֹא קְתָנִי טָעָה

and it does not say טָעָה – which means he made a mistake.

23 שָׁמַע מִינָּה

We hear from this (this proves) that the בְּרִייתָא which said that you cannot make up a lost תְּפִלָּה was referring to one who purposely did not daven. (בְּמִזִּיד)

## מְזִיד

מְזִיד is an act that a person does intentionally; in other words, he does the act with full knowledge that the act is forbidden and he is transgressing an עֲבִירָה.



## Fill in the line numbers:

Use page 110 & 112 to find the line numbers.

- 1) The גמרא asks a question from a ברייתא.

Lines \_\_\_\_ - \_\_\_\_

- 2) The גמרא answers the question.

Lines \_\_\_\_ - \_\_\_\_

- 3) The גמרא brings a proof to the answer.

Lines \_\_\_\_ - \_\_\_\_

The גמרא's question has three parts.

- 4) The ברייתא cites a פסוק.

Lines \_\_\_\_ - \_\_\_\_

- 5) The ברייתא explains the first part of the פסוק.

Lines \_\_\_\_ - \_\_\_\_

- 6) The ברייתא explains the second part of the פסוק.

Lines \_\_\_\_ - \_\_\_\_

# GROUP & TRANSLATE

## Match each phase in א with its translation in ב:

ב

א

- |   |                        |
|---|------------------------|
| 1) since is says בטל                              | ולא נמנה עמהם          |
| 2) what kind of case are we dealing with here     | זה שבטל                |
| 3) we hear from this (this proves)                | שבטל במזיד             |
| 4) and he did not join in with them               | דקתני בטל              |
| 5) or the שמונה עשרה of מעריב                     | שמע מינה               |
| 6) and it does not say טעה                        | שנמנו חביריו לדבר מצוה |
| 7) this refers to one who has neglected to say    | דיקא נמי               |
| 8) with a person who purposely neglected davening | הכא במאי עסקינו        |
| 9) you can also infer this                        | או תפלה של ערבית       |
| 10) whose friends joined together to do a מצוה    | ולא קתני טעה           |

## Answer the following:

- 1) Which מצות are mentioned in the בְּרִיתָא? \_\_\_\_
  - a. שְׁמוֹנֶה עָשָׂר davening
  - b. שְׁמוֹנֶה עָשָׂר davening and קְרִיאַת שְׁמַע
  - c. שְׁמוֹנֶה עָשָׂר, קְרִיאַת שְׁמַע, and doing a מצוה with friends
  
- 2) On which of the following מצות does the גְּמָרָא ask its question? \_\_\_\_
  - a. שְׁמוֹנֶה עָשָׂר davening
  - b. קְרִיאַת שְׁמַע davening
  - c. doing a מצוה with friends
  
- 3) Regarding which lines of the בְּרִיתָא does the גְּמָרָא ask its question?
 

---
  
- 4) The גְּמָרָא questions the opinion of which of these חֲכָמִים? \_\_\_\_
  - a. רַבִּי יוֹחָנָן
  - b. מִשְׁנֵה רַבִּי יְהוּדָה of the
  - c. רַב מְרִי
  - d. רַבִּי יְרֵמְיָה בֶּר אֲבָא
  
- 5) The גְּמָרָא asks its question on which הֵלָכָה that we learned earlier? \_\_\_\_
  - a. מִצְוֹתָה עִם הַנֶּזֶק הַחֲמָה
  - b. טָעָה וְלֹא הִתְפַּלֵּל עֲרֵבִית - מִתְפַּלֵּל שְׁחֲרִית שְׁתִּים. שְׁחֲרִית - מִתְפַּלֵּל מִנְחָה שְׁתִּים
  - c. כִּינּוּן דְּעֵבֶר יוֹמוֹ בִּטְלָא קֳרִבָּנוּ

# COMPREHENSION

## Answer the following:

- 6) What is the גמרא's question? \_\_
- How can רבי יוחנן say that one who missed a תפלה can make it up if the בריתא says that a missed תפלה cannot be made up?
  - How can רבי יוחנן say that one who missed a תפלה can make it up if the משנה says that each תפלה has its own set time?
  - How can the בריתא say that a missed תפלה cannot be made up if רבי יוחנן says that one who missed a תפלה can make it up?
- 7) Why is this a question; is it possible that רבי יוחנן disagrees with the בריתא? \_\_
- רבי יוחנן is an אמורא and cannot argue with a בריתא, which was taught by תנאים.
  - רבי יוחנן is a תנא and can argue with a משנה, but not with a בריתא.
  - Although it could have answered that רבי יוחנן disagrees with the בריתא, the גמרא tries to show that there is no disagreement first.

## Answer the following:

8) What does the גמרא answer? \_\_

- a. The ברייתא speaks of a case in which a person forgot to daven while רבי יוחנן speaks of a case where a person purposely did not daven.
- b. The ברייתא speaks of a case in which a person purposely did not daven while רבי יוחנן speaks of a case where a person forgot to daven.
- c. The ברייתא and רבי יוחנן disagree.

9) What is the main idea of the גמרא's answer? \_\_

- a. that the ברייתא does not hold of the הלכה taught by רבי יוחנן
- b. that the ברייתא and רבי יוחנן are not referring to the same situation
- c. that we do not understand what the ברייתא meant by "cannot be straightened out"

10) According to the גמרא's answer, what would רבי יוחנן tell a person who purposely did not daven שחרית? \_\_

- a. He should daven two שמונה עשרה at מנחה.
- b. He may not daven two שמונה עשרה at מנחה; his שחרית cannot be made up.



# COMPREHENSION

## Answer the following:

- 11)** According to the גמרא's answer, what would the תנא of the ברייתא tell a person who forgot to daven שחרית? \_\_
- He should daven two שמונה עשרה at מנחה.
  - He may not daven two שמונה עשרה at מנחה; his שחרית cannot be made up.
- 12)** Which of the following is true according to the תירוץ of the גמרא? \_\_
- רב רבי יוחנן and the תנא דברייתא (תנא of the ברייתא) agree on the הלכה in both cases - when a person forgot to daven a תפלה and when he purposely did not daven.
  - רב רבי יוחנן and the תנא דברייתא agree on the הלכה in only one case - when a person forgot to daven a תפלה.
  - רב רבי יוחנן and the תנא דברייתא agree on the הלכה in only one case - when a person purposely did not daven a תפלה.
- 13)** Which word in the ברייתא suggests that the תנא is referring to a person who purposely did not daven? \_\_
- דקתני
  - בטל
  - טעה
- 14)** Which of the following supports the idea that רבי יוחנן said his הלכה (one who misses a תפלה should daven two שמונה עשרה at the next תפלה) only applies if a person accidentally missed a תפלה? \_\_
- טעה ולא התפלל ערבית - מתפלל בשחרית שתיים: רבי יוחנן says
  - הכא במאי עסקינן שבטל במזיד: רבי יוחנן says
  - There is no support for this idea. רבי יוחנן said his הלכה for all cases of missed תפלות, both שוגג and מזיד.

## Answer the following:

Moshe arrived at the ישיבה for שחרית before most of his friends had gotten there. He took his bike down to the basement to lock it in the boiler room. He did not realize that the door was broken, and when he tried to get out he could not open the door. He was locked inside. Moshe yelled, screamed, and banged on the door, but no one heard him. The boiler room was in the back part of the building, far from the בית המדרש and the classrooms. When he did not appear at שחרית, his friends and his rebbe thought he had not come to school that day. It was only at lunchtime, when one of the boys went down to the basement, that he heard Moshe yelling and banging. He opened the door and rescued Moshe from his “prison.”

Moshe's rebbe and friends calmed him down, got him something to drink, and told him to rest, but Moshe was extremely agitated. He had not yet davened שחרית as he had not had his תפילין or סדור with him.

What should Moshe do? \_\_\_\_

- a. Nothing. He did not forget to daven שחרית, he was not able to. It is a loss that cannot be made up.
- b. He should daven two שמונה עשרה at מנחה. He did not purposely miss davening שחרית.
- c. Even though it is already after חצות, he should daven שחרית now. It was not his fault that he could not daven at the right time.

# Review Checklist

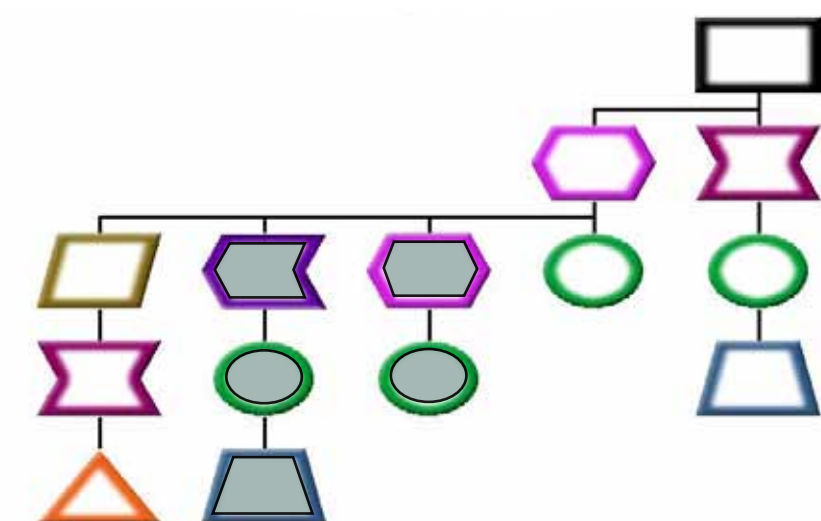
- [ ] I reviewed the גמרא and am able to:
  - Properly read the גמרא using the rubric
  - Identify the first and last word of the quote (פרייטא).
  - Identify from which part of the source (the פרייטא) the גמרא is basing its question.
- [ ] I recited the גמרא for my teacher from the page of the גמרא.
- [ ] I recorded myself saying the גמרא.
- [ ] I can identify the following keyword:
  - מיתבי
- [ ] I can define the following concepts, terms and words:
  - מזיד, בטל
- [ ] I can answer the following important questions;
  - Why can't an אמורא argue with a תנא?
  - If a tannaic source seems to disagree with the words of an אמורא what options does the גמרא have?
  - In which situation can a person make up for missing a תפלה and in which situation can he not, and why?
- [ ] I wrote a 25 word entry in the “תפלה and Me” journal.

# Reading Rubric

	1	2	3	4	Student self-evaluation (to be completed before reading for a grade) How can I improve?	Rebbe's comments and score
<b>Pronunciation</b>	Pronounces more than 5 of the words in the unit incorrectly	Pronounces between 3-5 of the words in the unit incorrectly	Pronounces no more than two of the words in the unit 2 incorrectly	Pronounces all words in the unit 2 correctly		
<b>Pauses and Inflection</b>	Made more than 5 mistakes of pausing and/or inflection	Made 3-5 mistakes of pausing and/or inflection	Missed two pause and/or made two 2 errors of 2 inflection	Pauses in all the correct places; Uses proper inflection to indicate a question, challenge or answer		
<b>Group &amp; Translate</b>	Made more than 5 errors in translating phrases in the unit	Made 3-5 errors in translating phrases in the unit	Made no more than two 2 errors in translating phrases in the unit	Able to accurately translate all the phrases in the unit		
<b>Explanation</b>	Never added words "the גמרא asks" and "the גמרא answers"	In some cases, adds words like "the גמרא asks" and "the גמרא answers"	In most cases, adds words like "the גמרא asks" and 2 "the גמרא answers"	In all cases, adds words like "the גמרא asks" and "the גמרא answers"		
<b>Comprehension</b>	Does not 2 accurately answer more than 1 question related to the details and 2 flow of the unit	Accurately answers 2 questions related to the details and flow of the unit	Accurately 2 answers 3 questions related to 2 the details 2 and flow of 2 the unit	Accurately answers at 2 least 4 questions related 2 to the details and flow of 2 the unit.		

# Unit 9

## REVIEW OF UNITS 7-8



# Exercise 1

Recaps of Units 7 - 8

איבעיא להו טעה ולא התפלל מנחה מהו שיתפלל ערבית שמים אם תמצא לומר טעה ולא התפלל ערבית מתפלל שחרית שמים משום דחד יומא הוא דכתיב ויהי ערב ויהי בקר יום אחד אבל הכא תפלה במקום קרבן היא וכיין דעבר יומו בטל קרבנו או דילמא כיין דצלותא רחמי היא כל אימת דבעי מצלי ואזיל תא שמע דאמר רב הונא בר יהודה אמר רבי יצחק אמר רבי יוחנן טעה ולא התפלל מנחה מתפלל ערבית שמים ואין בזה משום דעבר יומו בטל קרבנו

מיתיבי מענות לא יוכל לתקן וחסרון לא יוכל לתקן זה שבטל קריאת שמע של ערבית וקריאת שמע של שחרית או תפלה של ערבית או תפלה של שחרית וחסרון לא יוכל להמנות זה שנמנו חביי ריו לדבר מצוה ולא נמנה עמהם אמר רבי יצחק אמר רבי יוחנן הכא במאי עסקינן שבטל במזיד אמר רב אשי דיקא נמי דקתני בטל ולא קתני טעה שמע מינה

# Exercise 1

**1)** At the conclusion of the גמרא, is תפלה רחמי or is it in the place of קרבנות? \_\_\_\_\_

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**2)** Why can't an אומר argue with a תנא?

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**3)** If a tannaic source seems to disagree with the words of an אומר, what option does the גמרא have?

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**4)** In which situation can a person make up for missing a תפלה, and in which situation can he not? Why?

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## Exercise 2

Review the following list of concepts, terms and words from units 7-8:

- 1) תַּפְלָה בַּמָּקוֹם קָרְבָּן
- 2) עֵבֶר יוֹמוֹ בָּטַל קָרְבָּנוֹ
- 3) הֶכָא
- 4) חָד
- 5) פִּיּוֹן
- 6) מַהוּ
- 7) מִזִּיד
- 8) בָּטַל

# Unit 10

INTRODUCTION TO  
**D**IVIDE  
**C**CLASSIFY  
**C**ONNECT



# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these keywords:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
<p>ורמינהו</p> <p>איבעיא להו</p> <p>או דילמא</p> <p>מיתיבי</p> <p>ת"ש</p>	<p>פתיחה</p> <p>שאלת בירור</p> <p>קושיא</p> <p>סתירה</p> <p>תשובה</p> <p>סיוע</p>	<ul style="list-style-type: none"> <li>• Why are keywords so important to successful גמרא learning?</li> <li>• What is the purpose of "classifying" the steps of the גמרא?</li> <li>• What is the value of connecting the steps of the גמרא?</li> <li>• Why are graphic organizers, like flow charts, useful?</li> </ul>	<ul style="list-style-type: none"> <li>• Divide, Classify and Connect the משנה and units 4, 5, 7 and 8.</li> </ul>

# EXERCISE 1

## Group the pictures that belong together:

Write the corresponding numbers into the columns on the next page.

1.



2.



3.



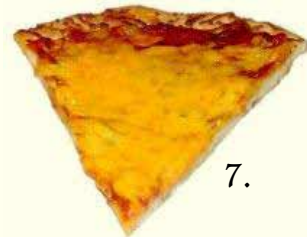
4.



5.



6.



7.

8.



9.



10.



11.



12.



13.



## Group the pictures that belong together:

1. <input type="text"/>	2. <input type="text"/>	3. <input type="text"/>

From the word list below, choose the word that best describes each group.

cows	deer	animals	camels	sandwiches
strawberries	foods	pizza	furniture	foods
tables	chairs	cabinets	beds	

Notice that you have assigned each picture to a column, then given the column a title. In this way, you have “divided” and “classified” the pictures. The three columns are three classifications.

# EXERCISE 2

**Group** the words into the columns below:

train	walk	airplane	flower
bush	vine	jog	boat
run	tree	car	sprint

1. <input type="text"/>	2. <input type="text"/>	3. <input type="text"/>

From the words below, choose a title for each column. (Note: There is more than one correct way to do this. Pick the classification that makes the most sense to you.)

plants	transportation	vehicles	humans	movements
verbs	nouns	vegetation	alive	locomotion

## Group the sentences:

Put the numbers of the sentences into the columns below.

1. What time is it?
2. Go to the store now.
3. Today is Wednesday.
4. How old are you?
5. Put the coin in the slot.
6. Why are you not going to school today?
7. I am in Jerusalem.
8. Who is that old man you were walking with?
9. Walk when you cross the street; don't run.
10. When will my project be finished?
11. China is the country with the largest population in the world.
12. Take out your Math books and turn to page 39.
13. Rome is the capital city of Italy.

1. <input type="text"/>	2. <input type="text"/>	3. <input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>

From the words below, choose a title for each column. (Note: There is more than one correct way to do this. Pick the classification that makes the most sense to you.)

questions    sentences    phrases    commands  
 statements    instructions    answers



# EXERCISE 4

## Keywords

Look at all the sentences in Group 1 above. List each word. What kind of word starts each sentence?

**who, where, when, what ,why,**

These words are known as the “W” words. In English, they usually indicate that the sentence is a question. We might call these “**Key words**” because they are “keys” to understanding the sentence.

Now, look at the sentences in Group 2. List each word. What kind of word starts each sentence?

**go, put, walk, take**

These are all verbs. They tell you to do something. Commands often begin with, or at least contain verbs in them. These “keywords” indicate that there is a command or instruction coming.

## Group the sentences:

Put the numbers in the columns below.

1. Why, then, are you not in school?
2. The project is due the day after tomorrow; I'll do it tomorrow afternoon.
3. Great! What do you plan to do with your free time?
4. It is 9:15 in the morning.
5. Because today is a legal holiday.
6. I think I'll play ball all day.
7. You have a dentist's appointment tomorrow afternoon;  
you should finish your project today.
8. But when is your project due?
9. What time is it?

1. <input type="text"/>	2. <input type="text"/>	3. <input type="text"/>

From the words below, choose a title for each column. (Note: There is more than one correct way to do this. Pick the classification that makes the most sense to you.)

questions  
commands

sentences  
statements

phrases  
answers

## EXERCISE 6

### List the sentence numbers in sequence:

Sentences 1-9 are actually a conversation, with questions and statements that answer them. Connect each question with the proper statement to make sense of the conversation.

Questions:

- 1 Why, then, are you not in school?
- 3 Great! What do you plan to do with your free time?
- 8 But when is your project due?
- 9 What time is it?

Statements or Answers:

- 2 The project is due the day after tomorrow; I'll do it tomorrow afternoon.
- 4 It is 9:15 in the morning.
- 5 Today is a legal holiday.
- 6 I think I'll play ball all day.

Commands or Instructions.

- 6 You have a dentist's appointment tomorrow afternoon; you should finish your project today.

\_\_\_\_\_

## Answer the following:

In the גמרא, as will, keywords are used to tell us what is coming.

The sentences can be divided, classified, and connected to help us understand the discussions of the גמרא. This is referred to as DCC.

We can now DCC the entire גמרא, from the משנה until the end of the עמוד.

The following classifications will be used:

### פתיחה

This classification is a source around which a discussion develops. It is usually a statement. A פתיחה may appear at the beginning of a discussion or at any point within it.

### שאלת בירור

This classification is a type of question. It seeks to clarify unclear points within the source being discussed. A שאלת בירור may deal with the meaning of words, the source in the תורה for a הלכה, or understanding the basis of a dispute.

## Answer the following:

### קושיא

This classification is a type of question. It introduces a challenge to the opinion of an אָמוּרָא based on the words of a תַּנָּא, or based on logic.

### סְתִירָה

This classification is also a type of question. It introduces a contradiction between two sources, such as a בְּרִייתָא and a מִשְׁנָה. It asks why two equal sources seem to contradict each other.

### תְּשׁוּבָה

This classification introduces an answer to a question.

### סיוע

This classification is a type of proof. It indicates that the גְּמָרָא is bringing reinforcement for a point stated in the גְּמָרָא.

# Review Keywords

וּרְמִינָהּ

- 1) What type of classification does this keyword introduce? \_\_\_\_\_
- 2) Define this term: \_\_\_\_\_
- 3) Story: When you get to the airport, an airline representative says, "You can't bring your bottle of soda on the plane." When you ask him what you should do with it, he replies, "Put in your suitcase." Respond using the word וּרְמִינָהּ \_\_\_\_\_  
\_\_\_\_\_
- 4) What could the airline representative have said to clarify his remarks? \_\_\_\_\_  
\_\_\_\_\_

**1)** What type of classification does this keyword introduce?\_\_\_\_\_

**2)** Define this term: \_\_\_\_\_

**3)** Story: There's a new rule in school - no cell phones allowed. The next day, Yosef's teacher notices that Yosef is not carrying his cell phone. He asks Yosef, "Why didn't you bring your phone?" How should Yosef respond? using the word והאמר \_\_\_\_\_

**4)** Write a similar story that uses וְהָאָמֵר :



# Review Keywords

איבערזאָהן

1) What type of classification does this keyword introduce? \_\_\_\_\_

2) Define this term: \_\_\_\_\_

3) Story: Danny usually walks to school, but today it looks like it might rain. He wonders, "Should I walk to school or ride my bike?"  
Why would it be better for Danny to walk to school? \_\_\_\_\_

Why would it be better for Danny to ride his bike? \_\_\_\_\_

4) Write this question, based on the above information, with both possible answers in an איבערזאָהן form.

5) Very often, the איבערזאָהן is followed by a statement, או דילמא, which separates the two possible answers. Rewrite the answer to question #5 and add the words או דילמא

# Review Keywords

Below there is a Gemara that you have not seen, with its translation. This Gemara contains the keywords **או דילמא** and **איבעיא להו**.

- Circle the keywords that you recognize.
- Using the space below, put the text into three paragraphs.  
(Write the first two words and last two words of each line.)
- Identify each paragraph as a question, answer, statement, or proof.

בְּרִכּוֹת דָּף מֵב עֲמוּד ב

אִי־בִעְיָא לְהוּ בָּא לְהֵם יִין בְּתוֹךְ הַמְּזוֹן מֵהוּ שְׂפִטוֹר אֶת הַיִּין שְׁלֹאֲחֵר הַמְּזוֹן אִם תִּימָצִי לּוֹמֵר בְּרַךְ עַל הַיִּין שְׁלִפְנֵי הַמְּזוֹן פּוֹטֵר אֶת הַיִּין שְׁלֹאֲחֵר הַמְּזוֹן מִשּׁוּם דְּזֶה לְשִׁתּוֹת וְזֶה לְשִׁתּוֹת אַבֵּל הֵכָא דְּזֶה לְשִׁתּוֹת וְזֶה לְשִׁתּוֹת לֹא אוּ דִילְמָא לֹא שֵׁנא

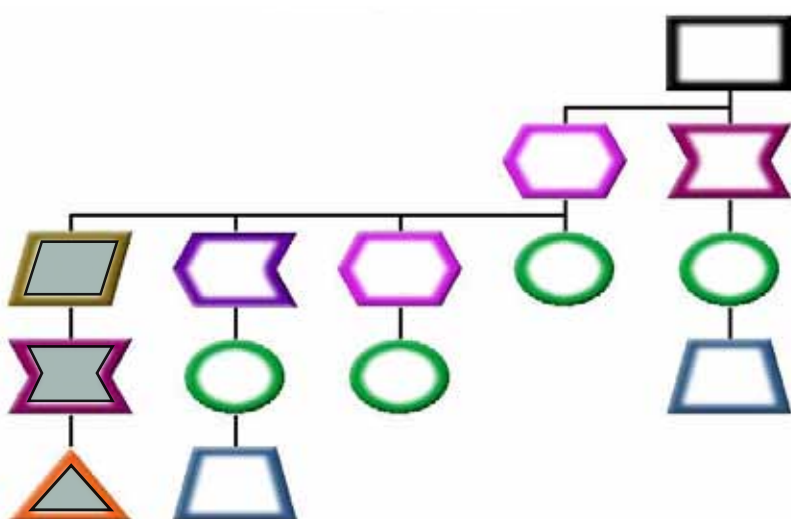
A question was asked: If wine was brought **during** the meal [but not before], can its bracha exempt the wine taken after the meal, as well? If you rule that a bracha said over wine **before** the meal exempts wine taken after the meal, this may be because both are used for drinking. But here, where one cup is for soaking food in and the other is used for drinking, shall I rule that this is not the same case, or maybe it makes no difference?

[illegible]



# Unit 11

## UNEQUAL TIMES



SECTION 5



# OUTCOMES

At the end of studying this unit you will:

<b>Identify</b> these keywords:	<b>Define</b> these concepts, terms & words:	<b>Answer</b> these important questions:	<b>Be able</b> to properly:
<p>תָּנוּ רִבּוֹן</p> <p>קִשְׁיָא</p>	<p>מִבְּדִיל</p> <p>קְמִייתָא</p> <p>בְּמֵאן</p> <p>דָּמִי</p> <p>מִפְּנֵי</p> <p>הוֹסְפוֹת תְּפִלָּה</p>	<ul style="list-style-type: none"> <li>What is the structure of שְׁמוֹנֶה עָשָׂר?</li> </ul>	<ul style="list-style-type: none"> <li>Read, sing, group and translate, fill in missing words.</li> <li>Explain the steps.</li> <li>Divide the unit into three steps.</li> <li>Identify the first and last word of the quotes (בְּרִייתָא).</li> <li>Identify from which part of the source (the בְּרִייתָא) the גְּמָרָא is basing its question.</li> <li>DCC the גְּמָרָא .</li> </ul>

# THE SHEMONAH ESREI

The שמונה עשרה davened during the week includes 19 ברכות. Each ברכה of the שמונה עשרה ends with the words ברוך אתה ה' followed by some words that relate to the content of the ברכה. For example, the first ברכה ends with the words מְגִן אֲבֹרָתָם and is called by that name.

Open a סדור and, going in order, enter the last words of each ברכה in its numbered box.

3	2	1 מְגִן אֲבֹרָתָם
6	5	4
9	8	7
12	11	10
15	14	13
18	17	16
	19	

# ADDITIONS IN SHEMONEH ESREI

## Fill in the chart below:

There are many changes or additions to the daily שְׁמוֹנֶה עָשָׂר that are made at special times of the year. Look through the שְׁמוֹנֶה עָשָׂר and for each change make note of the following:

1. what the change is
2. in which בְּרָכָה it occurs
3. when in the year is it inserted

THE TIME	THE בְּרָכָה	THE CHANGE	
עֲשֶׂרֶת יָמֵי תְּשׁוּבָה	מָגֵן אֲבֹרָהֶם	זְכָרֵנוּ לְחַיִּים	1
			2
			3
			4
			5
			6
			7
			8
			9
			10



# OVERVIEW OF THE GEMARA

## Overview

The following גמרא has three steps:

1. A quote from a ברייתא
2. A contradiction with another ברייתא
3. A conclusion

## Page of the Gemara

מבדיל בראשונה. פעם ראשונה מתפלל בשביל תפלה של עכשיו לפיכך אומר זה הבדלה בחוץ הדעת והשניה היא בשביל תשלומי תפלה שבת חינו מבדיל בה: שניה עתה 19. בשביל תפלה מ"ש וראשונה לא עלתה לו שאינה פגום שאין לו להקדים (א) תפלה שערב

תורה אור

זמנה לתפלה שזמנה עכשיו והשניה נמי לא עלתה לו לשל שבת הואיל והבדיל בה גילה דעתו שאינה של שבת והיא תחשב לשל ערבית: אבות תקנום. פדקתמי בצרייתא לקמיה: פנגד תמידים תקנום. אנשי פנסת סגולה: רבי יהודה. ס"ל שאין תמיד של שחר קרב חלף עד ארבע שעות: אברים. של עולות: ופדרים. של שחר קרבות שחרק דמן קודם שקיעת החמש קרבין כל הלילה וינגדן תקנו תפלה ערבית: מנחה גדולה. חס בל להקדים תמיד של בין הערבים חינו יכול להקדימו קודם שש שעות ומחלה דבין הערבים פתוב ביה מפי וטו ללוי קרב משהחמס

סוג  
לחן  
(ח)

מנחה ולא התפלל מנחה בע"ש וכו' טעה ולא התפלל מנחה בשבת מתפלל ערבית שתיים. דכינו של מולאי שבת ומבדיל בראשונה וכו'. קחזר רבינו יסודס חס טעה ולא הזכיר ר"ח במנחה לא יתפלל עוד בלילה דלמא יתפלל עוד הרי כבר התפלל כל

תפלה המנחה מעוד יום לבד ר"ח שלא הזכיר ח"כ חין מקוים פגום חס יחזור ויתפלל במוצאי ר"ח הרי לא יזכיר עוד תפלה ר"ח וי"ח כבר התפלל ולא דמי לזה דחמך הכא טעה ולא התפלל מנחה בשבת דמתפלל ערבית בחול שתיים פירוש של חול משום שלא התפלל כלל ח"כ יקוים תפלה י"ח כשמתפלל צמ"ש ח"כ חס שלא יזכיר של שבת וא"ת וכלל הוא מתפלל יותר ממה שהוא חייב להתפלל שלא היה לו להתפלל כי חס ז' זרכות וכו' מתפלל י"ח כבר חין לחוש שגס בשבת הוי דין שיתפלל כל י"ח רק שלא הכריכוהו מפני העורח נמלא שמקוים כל תפלתו חבל פשטטה ולא

תנו רבנן "טעה ולא התפלל מנחה בערב שבת מתפלל בליל וכו' שבת שתיים "טעה ולא התפלל מנחה בשבת מתפלל במוצאי שבת שתיים של חול מבדיל בראשונה ואינו מבדיל בשניה ואם הבדיל בשניה ולא הבדיל בראשונה שניה עלתה לו ראשונה לא עלתה לו למימרא דבין דלא אבדיל בקמיינתא כמאן דלא צלי דמי ומהדרין ליה ורמינהו \*טעה ולא הזכיר גבורות גשמים בתחית המתים ושאלה רבכרבת השנים מחזירין אותו הבדלה בחוץ הדעת אין מחזירין אותו מפני שיכול לאומרה על הפום קשיא איתמר רבי יוסי ברכי חנינא אמר \*תפלות אבות תקנום רבי יהושע בן לוי אמר 'תפלות פנגד תמידין

## גמרא

## THE GEMARA

1. תְּנוּ רַבָּנֵי The Rabbis taught:
2. טָעָה If someone made a mistake
3. וְלֹא הִתְפַּלֵּל מִנְחָה בְּעֶרֶב שַׁבָּת and did not daven מִנְחָה on עֶרֶב שַׁבָּת (Friday afternoon)
4. מִתְפַּלֵּל בַּלַּיִל שַׁבָּת he should daven on לַיִל שַׁבָּת (Friday night)
5. שְׁתֵּים two שְׁמוֹנֶה עָשָׂר for שַׁבָּת
6. טָעָה If someone made a mistake
7. וְלֹא הִתְפַּלֵּל מִנְחָה בְּשַׁבָּת and did not daven מִנְחָה on שַׁבָּת
8. מִתְפַּלֵּל בְּמוֹצָאֵי שַׁבָּת he should daven on מוֹצָאֵי שַׁבָּת (Saturday night)
9. שְׁתֵּים שֶׁל חוֹל two weekday שְׁמוֹנֶה עָשָׂר.
10. מִבְּדִיל בְּרֵאשׁוֹנָה He says הַבְּדִלָּה (אֵתָּה חוֹנֵנִתָּנוּ) in the first שְׁמוֹנֶה עָשָׂר in the first שְׁמוֹנֶה עָשָׂר (אֵתָּה חוֹנֵנִתָּנוּ) in the first שְׁמוֹנֶה עָשָׂר which is for מַעֲרִיב, his current obligation
11. וְאֵינוֹ מִבְּדִיל בַּשְּׁנִיָּה and does not say הַבְּדִלָּה in the second שְׁמוֹנֶה עָשָׂר which is for the מִנְחָה that he wants to make up.
12. וְאִם הִבְדִּיל בַּשְּׁנִיָּה However, if he said הַבְּדִלָּה in the second שְׁמוֹנֶה עָשָׂר (the make up שְׁמוֹנֶה עָשָׂר for מִנְחָה)
13. וְלֹא הִבְדִּיל בְּרֵאשׁוֹנָה But did not say הַבְּדִלָּה in the first שְׁמוֹנֶה עָשָׂר (the מַעֲרִיב שְׁמוֹנֶה עָשָׂר),
14. שְׁנִיָּה עֲלֵתָה לוֹ then the second שְׁמוֹנֶה עָשָׂר counts for him as מַעֲרִיב
15. רֵאשׁוֹנָה לֹא עֲלֵתָה לוֹ while the first שְׁמוֹנֶה עָשָׂר does not count for him and he needs to daven a third שְׁמוֹנֶה עָשָׂר to make up for the forgotten מִנְחָה.

### תְּנוּ רַבָּנֵי



This keyword introduces a well known and authoritative בְּרִייתָא which was taught in the רַבִּי יְהוּדָה הַנָּשִׂיא of בֵּית הַמִּדְרָשׁ. The word תְּנוּא introduces a less known בְּרִייתָא which was not taught in the בֵּית הַמִּדְרָשׁ of רַבִּי יְהוּדָה הַנָּשִׂיא.

### הוֹסְפוֹת תְּפִלָּה



Although generally the שְׁמוֹנָה נוֹסָח of עֶשְׂרֵה חֻמּוֹת is set, the חֲכָמִים established that at certain times during the year, certain words or תְּפִלוֹת be added-like יָבֵא on יוֹם טוֹב -and ראש חודש.

## גמרא

## THE GEMARA

*The גמרא makes a דיוק:*

16. למימרא Does this mean to say  
 17. דכיון דלא אבדיל בקמייתא that since he did not say הבדלה in the first שמונה עשרה  
 18. כמאן דלא צלי דמי it is like one who has not davened at all  
 19. ומהדרינן ליה and we make him go back and repeat the שמונה עשרה;  
 without אפה חוננתנו the שמונה עשרה doesn't count?  
 If so,

20. ורמינהו I will point out a סתירה.

*We learned in a ברייתא*

21. טעה ולא הזכיר If someone made a mistake and did not mention  
 22. גבורות גשמים the praise for the strength of rain (משיב הרוח ומוריד הגשם)  
 23. בתחיית המתים in the ברכה of מתיה המתים,  
 24. ושאלה or the prayer asking for rain (ותן טל ומטר)  
 25. בברכת השנים in the ברכה of השנים  
 26. מחזירין אותו we tell him to go back (and repeat the שמונה עשרה).  
 But if he forgot

27. הבדלה בחונן הדעת חונן הדעת in the ברכה of הדעת (הבדלה) אפה חוננתנו  
 28. אין מחזירין אותו we do not tell him to go back (and repeat the שמונה עשרה)  
 29. מפני שיכול לאומרה על הכוס because he can say הבדלה on a cup of wine.

This ברייתא clearly states that failing to say אפה חוננתנו does not invalidate the שמונה עשרה and it does not need to be repeated.

This contradicts the first ברייתא (which states that שמונה עשרה needs to be repeated if אפה חוננתנו is not said)!!!

*The גמרא answers:*

30. קשיא It is indeed a question!

## הַבְּדִלָּה (2)



There is a מְצוּת עֲשֵׂה to make הַבְּדִלָּה on שַׁבָּת by mentioning things which separate שַׁבָּת from the weekdays. Initially the חֲכָמִים established that הַבְּדִלָּה be recited during שְׁמוֹנֶה עָשָׂר. When the Jews became wealthier it was established that הַבְּדִלָּה be recited on wine and not during שְׁמוֹנֶה עָשָׂר. At a later point it was once again established to recite it during שְׁמוֹנֶה עָשָׂר in addition to reciting it on wine.

## קְשִׁיָּא (3)



This is a difficulty.

This is a keyword which is used when a question or a contradiction in the גְּמָרָא remains unanswered.

## Fill in the line numbers:

Use pages 150 & 152 to find the line numbers.

- 1) The גמרא has four steps. Fill in the line-numbers for each step:

The גמרא cites the first ברייתא.

Lines \_\_\_\_ - \_\_\_\_

The גמרא makes a דיוק from the first ברייתא.

Lines \_\_\_\_ - \_\_\_\_

The גמרא cites the second ברייתא as a contradiction to the first ברייתא.

Lines \_\_\_\_ - \_\_\_\_

The גמרא says that the question is indeed a question.

Lines \_\_\_\_ - \_\_\_\_

- 2) The גמרא makes a דיוק from the ברייתא:

On which lines of the גמרא is the דיוק found?

Lines \_\_\_\_ - \_\_\_\_

From which line in the ברייתא is the דיוק made?

Line: \_\_\_\_\_

- 3) The גמרא says that we are going to learn a ברייתא.

Line \_\_\_\_\_

- 4) The ברייתא speaks about one who forgot to daven מנחה on ערב שבת?

Lines \_\_\_\_ - \_\_\_\_

- 5) The ברייתא speaks about one who forgot to daven מנחה on שבת afternoon?

Lines \_\_\_\_ - \_\_\_\_



## Fill in the line numbers:

- 6) The **בְּרִייתָא** says that:  
 at **עֲשֶׂרָה** one should daven two weekday **שְׁמוֹנֶה עָשָׂר**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_  
**אָתָּה** should be said at the first **שְׁמוֹנֶה עָשָׂר**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_  
 if one said **אָתָּה** in the second **שְׁמוֹנֶה עָשָׂר** and not in the first, then he must repeat the first **שְׁמוֹנֶה עָשָׂר**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_
- 7) The **גְּמָרָא** says that it will bring a contradictory **בְּרִייתָא**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_
- 8) The second **בְּרִייתָא** has two parts:
- The first part teaches about **תְּפִלוֹת** added to **עֲשֶׂרָה**. If one forgets these **תְּפִלוֹת** he must repeat **עֲשֶׂרָה**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_
- The second part also teaches us about **תְּפִלוֹת** added to **עֲשֶׂרָה**. If one forgets these **תְּפִלוֹת** he does not repeat **עֲשֶׂרָה**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_
- 9) In the **בְּרִייתָא**, the reason is given for not having to repeat **עֲשֶׂרָה** if **אָתָּה** was not said.  
 Lines \_\_\_\_\_ - \_\_\_\_\_
- 10) The **גְּמָרָא** responds to the **סְתִירָה**.  
 Lines \_\_\_\_\_ - \_\_\_\_\_



## GROUP &amp; TRANSLATE

**Match** each phrase in א with its translation in ב:**ב****א**

- |   |   |
|---|---|
| 1) or the prayer asking for rain in the מְבַרֵךְ הַשָּׁנִים of בְּרַכָּה              | שְׁנִיָּה עֲלֶתָהּ לוֹ                      |
| 2) then the second שְׁמוֹנָה עָשָׂר counts for him as מַעְרִיב                        | טָעָה וְלֹא הִזְכִּיר גְּבוּרוֹת גְּשָׁמִים |
| 3) and we make him go back and repeat the שְׁמוֹנָה עָשָׂר                            | מִבְדִּיל בְּרֵאשׁוֹנָה                     |
| 4) and does not say הַבְדֵּלָה in the second שְׁמוֹנָה עָשָׂר                         | כִּמְאֵן דְּלֹא צִלִּי דְמִי                |
| 5) that since he did not say הַבְדֵּלָה in the first שְׁמוֹנָה עָשָׂר                 | וְשִׁאלָה בְּבִרְכַּת הַשָּׁנִים            |
| 6) he says הַבְדֵּלָה in the first שְׁמוֹנָה עָשָׂר                                   | מִפְּנֵי שֶׁיָּכוֹל לְאוֹמְרָהּ עַל הַכּוֹס |
| 7) we tell him to go back and repeat the שְׁמוֹנָה עָשָׂר                             | דְּכִיּוֹן דְּלֹא אֲבָדִיל בְּקַמִּיתָא     |
| 8) it is like one who has not davened at all  | מִחְזִירִין אוֹתוֹ                          |
| 9) because he can say הַבְדֵּלָה on a cup of wine                                     | וּמִהֲדַרְיָנוּ לֵיהּ                       |
| 10) if someone made a mistake and did not mention the praise for the strength of rain | וְאִינוּ מִבְדִּיל בְּשָׁנִיָּה             |

# COMPREHENSION

## Answer the following:

In this גמרא there are two ברייתות that refer to the changes made to the daily עשרה שמונה. However, the ברייתות don't always use the same names in describing the changes and the ברכות. Answer the following questions about the changes and ברכות as they are described in the ברייתות.

**1)** What ברכה is the ברייתא referring to when it says “הבדלה בחוץ הדעת”?

- a. אתה גבור.....מחיה המתים
- b. אתה חונן.....חונן הדעת
- c. ברח עלינו.....מברך השנים

**2)** What change is the ברייתא referring to when it says “הבדלה בחוץ הדעת”?

- a. זכרנו לחיים
- b. אתה חוננתנו
- c. משיב הרוח ומוריד הגשם

**3)** What change is the ברייתא referring to when it says “מבדיל”?

- a. זכרנו לחיים
- b. אתה חוננתנו
- c. משיב הרוח ומוריד הגשם

**4)** What ברכה is the ברייתא referring to when it says “גבורות גשמים בתחית המתים”?

- a. אתה גבור.....מחיה המתים
- b. אתה חונן.....חונן הדעת
- c. ברח עלינו.....מברך השנים

## Answer the following:

- 5) What change is the בְּרִיתָא referring to when it says “גְּבוּרוֹת גְּשָׁמִים” \_\_\_\_\_?  
 a. וְתַן טַל וּמָטָר לְבִרְכָּה  
 b. אֶתְה חוֹנֵנְתָּנוּ  
 c. מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם
- 6) What בְּרִיתָא is the בְּרִיתָא referring to when it says “שְׁאֵלָה בְּבִרְכַּת הַשָּׁנִים” \_\_\_\_\_?  
 a. אֶתְה גְּבוּר.....מַחֲיָה הַמַּתִּים  
 b. אֶתְה חוֹנֵן.....חוֹנֵן הַדַּעַת  
 c. בְּרַךְ עָלֵינוּ.....מְבָרַךְ הַשָּׁנִים
- 7) What change is the בְּרִיתָא referring to when it says “שְׁאֵלָה בְּבִרְכַּת הַשָּׁנִים” \_\_\_\_\_?  
 a. וְתַן טַל וּמָטָר לְבִרְכָּה  
 b. אֶתְה חוֹנֵנְתָּנוּ  
 c. מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם
- 8) How many הִלְכוֹת does the בְּרִיתָא teach about one who forgot to daven \_\_\_\_\_?  
 עָרַב שָׁבַת on מְנַחָה
- 9) What הִלְכָּה does the בְּרִיתָא teach about עָרַב שָׁבַת? \_\_\_\_\_  
 a. that he should daven the שְׁמוֹנֶה עָשָׂר of שָׁבַת on Friday night  
 a. that he should daven two שְׁמוֹנֶה עָשָׂר on Friday night  
 a. in which of the two שְׁמוֹנֶה עָשָׂר that he davens Friday night he should say “וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ”.
- 10) How many הִלְכוֹת does the בְּרִיתָא teach us about one who forgot to daven \_\_\_\_\_?  
 עָרַב שָׁבַת on מְנַחָה afternoon?

# COMPREHENSION

## Answer the following:

The בְּרִייתָא teaches that if one forgets to daven מְנַחָה he must daven two עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה at מַעְרִיב - One for מַעְרִיב And one to make up or “pay back” the מְנַחָה that was missed. This is called a תְּפִלַּת תְּשֻׁלּוּמִין – a payback davening.

**11)** If one forgets to daven מְנַחָה on שַׁבָּת, which of the two עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה that he davens on שַׁבָּת מוֹצָאֵי is the תְּפִלַּת תְּשֻׁלּוּמִין?

- the first עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה
- the second עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה

**12)** The בְּרִייתָא rules that if one did not say אֶתָּה חוֹנֵנֵתָנוּ in the first עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה he must repeat the עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה. What does the גְּמָרָא infer from this ruling?

- that the first עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה is for מַעְרִיב
- that if one did not say אֶתָּה חוֹנֵנֵתָנוּ in the עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה of מוֹצָאֵי שַׁבָּת then that עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה does not count
- that if one said אֶתָּה חוֹנֵנֵתָנוּ in the second עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה then that עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה does not count

**13)** According to the בְּרִייתָא, when must עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה be repeated?

If he forgets:

- וְתָן טַל וּמָטָר and מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם
- וְתָן טַל וּמָטָר and זְכָרָנוּ לְחַיִּים
- אֶתָּה חוֹנֵנֵתָנוּ and מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם

**14)** When does עֲשָׂרָה שְׁמוֹנָה עֲשָׂרָה not need to be repeated?

If he forgets:

- מְשִׁיב הָרוּחַ וּמורִיד הַגֶּשֶׁם
- וְתָן טַל וּמָטָר
- אֶתָּה חוֹנֵנֵתָנוּ

## Answer the following:

- 15)** According to the בְּרִייתָא, if one does not say אֶתָּה חוֹנֵנֵתָנוּ why is it still a good שְׂמוּנָה עֲשֵׂרָה? \_\_\_\_
- There is no time to repeat שְׂמוּנָה עֲשֵׂרָה; we must hurry home to make הַבְּדֵלָה.
  - אֶתָּה חוֹנֵנֵתָנוּ is a form of הַבְּדֵלָה, and הַבְּדֵלָה with a כּוֹס will be made at home.
  - Once it becomes dark, שַׁבָּת is over even if הַבְּדֵלָה is not made.
- 16)** What דִּיּוֹק did the גְּמָרָא make from the first בְּרִייתָא regarding one who forgot to say מוֹצָאֵי שַׁבָּת אֶתָּה חוֹנֵנֵתָנוּ?
- It is a good שְׂמוּנָה עֲשֵׂרָה
  - It is not a good שְׂמוּנָה עֲשֵׂרָה
- 17)** What דִּיּוֹק did the גְּמָרָא make from the second בְּרִייתָא regarding one who forgot to say מוֹצָאֵי שַׁבָּת אֶתָּה חוֹנֵנֵתָנוּ? \_\_\_\_
- It is a good שְׂמוּנָה עֲשֵׂרָה
  - It is not a good שְׂמוּנָה עֲשֵׂרָה
- 18)** The two בְּרִייתוֹת seem to be teaching opposite הִלְכוֹת. This raises a question. What is this kind of a question called? \_\_\_\_
- שְׁאֵלָה
  - קוּשְׁיָא
  - סְתִירָה
- 19)** How does the גְּמָרָא answer the contradiction? \_\_\_\_
- It answers a תִּירוֹץ to resolve the contradiction.
  - It says that there is no answer to the contradiction.
  - It explains that it is not a question to begin with.

# Review Checklist

- [ ] I reviewed the גמרא and am able to:
  - Properly read the גמרא using the rubric
  - DCC the גמרא
  - Identify the first and last word of the quotes (ברייטא).
  - Identify from which part of the source (the ברייתא) the גמרא is basing its question.
  
- [ ] I recited the גמרא for my teacher from the page of the גמרא.
  
- [ ] I recorded myself saying the גמרא.
  
- [ ] I can identify the following keywords:
  - תנו רבנן
  - קשיא
  
- [ ] I can define the following concepts, terms and words:
  - מבדיל, קמיתא, כמאן, דמי, מפני, הוספות תפלה
  
- [ ] I can answer the following important questions:
  - What is the structure of עשרה עשרה?
  
- [ ] I wrote a 25 word entry in the “תפלה and Me” journal.

# Reading Rubric

	1	2	3	4	Student self-evaluation (to be completed before reading for a grade) How can I improve?	Rebbe's comments and score
<b>Pronunciation</b>	Pronounces more than 5 of the words in the unit incorrectly	Pronounces between 3-5 of the words in the unit incorrectly	Pronounces no more than two of the words in the unit 2 incorrectly	Pronounces all words in the unit 2 correctly		
<b>Pauses and Inflection</b>	Made more than 5 mistakes of pausing and/or inflection	Made 3-5 mistakes of pausing and/or inflection	Missed two pause and/or made two 2 errors of 2 inflection	Pauses in all the correct places; Uses proper inflection to indicate a question, challenge or answer		
<b>Group &amp; Translate</b>	Made more than 5 errors in translating phrases in the unit	Made 3-5 errors in translating phrases in the unit	Made no more than two 2 errors in translating phrases in the unit	Able to accurately translate all the phrases in the unit		
<b>Explanation</b>	Never added words "the גמרא asks" and "the גמרא answers"	In some cases, adds words like "the גמרא asks" and "the גמרא answers"	In most cases, adds words like "the גמרא asks" and 2 "the גמרא answers"	In all cases, adds words like "the גמרא asks" and "the גמרא answers"		
<b>Comprehension</b>	Does not 2 accurately answer more than 1 question related to the details and 2 flow of the unit	Accurately answers 2 questions related to the details and flow of the unit	Accurately 2 answers 3 questions related to 2 the details 2 and flow of 2 the unit	Accurately answers at 2 least 4 questions related 2 to the details and flow of 2 the unit.		



## Extension Activity

### A סתירה between the two ברייתות on תירוצ

The “ראש” in the name of רב האי גאון, answers the סתירה between the two ברייתות cited in our גמרא:

We know that when somebody missed a תפלה and davens an extra עשרה at the next תפלה, that the first עשרה he davens is for the current חייב, and the second עשרה is the make up; the תשלומין. If he reverses this order and davens the תשלומין first, he is not יוצא.

When a person who needs to make up a עשרה on שבת מוצאי שבת, like in the first ברייתא, davens the first עשרה without חוננתנו and the second עשרה with אתה חוננתנו he is showing that he wants the first one to be the make up עשרה and the second to be for מעריב. He is not יוצא that עשרה since he placed the תשלומין first.

Thus, when the first ברייתא says לו עלתה לא ראשונה, it is not because אתה חוננתנו is required, but rather it is because by not saying אתה חוננתנו the מתפלל (the davener) has shown that he wants that עשרה to be for מנחה when it is supposed to be for מעריב. Therefore, there is no contradiction between the first and second ברייתות.

- The second ברייתא says that אתה חוננתנו is not מעיב (does not hold back) the validity of a תפלה.
- The first ברייתא says that when a person davens a תשלומין before the תפלת חובה he is not יוצא the תשלומין.

## Extension Activity

According to **בְּרִייתָא גָאון**'s explanation of the first **בְּרִייתָא**:

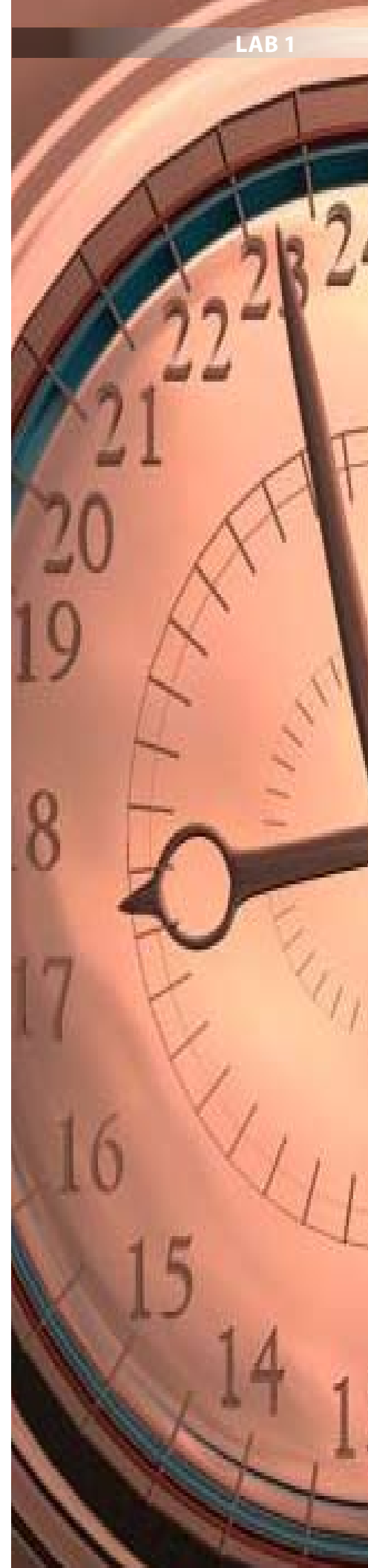
What would the first **בְּרִייתָא** say about one who had to daven a **תְּפִלַּת תְּשֻׁלוּמִין** and did not say **אַתָּה חוֹנֵנֵתָנוּ** in either of the two **עֲשֵׂרָה**?

- He would not be **יוצא** because he failed to say **אַתָּה חוֹנֵנֵתָנוּ** in the first **עֲשֵׂרָה**.
- He would not be **יוצא** because he failed to say **אַתָּה חוֹנֵנֵתָנוּ** in the second **עֲשֵׂרָה**.
- He would be **יוצא** because **אַתָּה חוֹנֵנֵתָנוּ** is not required.
- He would be **יוצא** because he did not reverse the order of the two **עֲשֵׂרָה**.
- A & B
- C & D

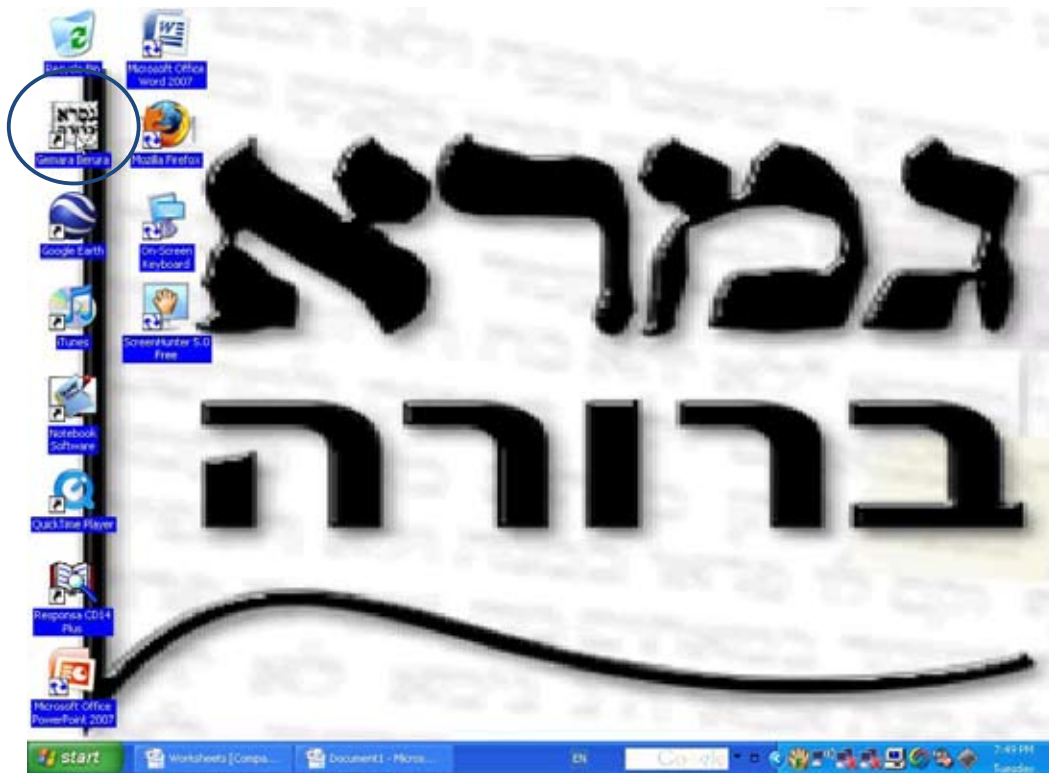
What would the first **בְּרִייתָא** say about one who had to daven a **תְּפִלַּת תְּשֻׁלוּמִין** and said **אַתָּה חוֹנֵנֵתָנוּ** in both **עֲשֵׂרָה**?

- He would not be **יוצא** because he said **אַתָּה חוֹנֵנֵתָנוּ** in the second **עֲשֵׂרָה**, which was a **תְּשֻׁלוּמִין** for **מִנְחָה**.
- He would be **יוצא** because by saying **אַתָּה חוֹנֵנֵתָנוּ** in both **עֲשֵׂרָה** he did not show that he wanted the first **עֲשֵׂרָה** to be the **תְּשֻׁלוּמִין** for **מִנְחָה**.
- He would be **יוצא** because **אַתָּה חוֹנֵנֵתָנוּ** in a **עֲשֵׂרָה** that doesn't need it does not invalidate that **עֲשֵׂרָה**.
- A & B
- B & C

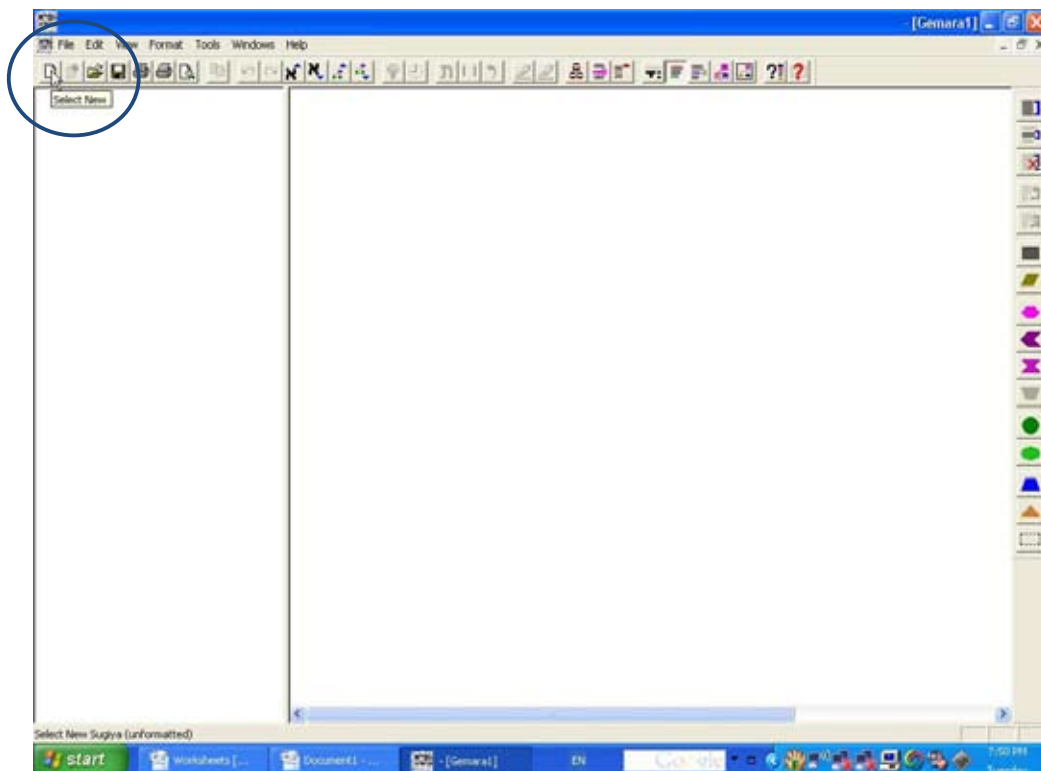
# Lab 1



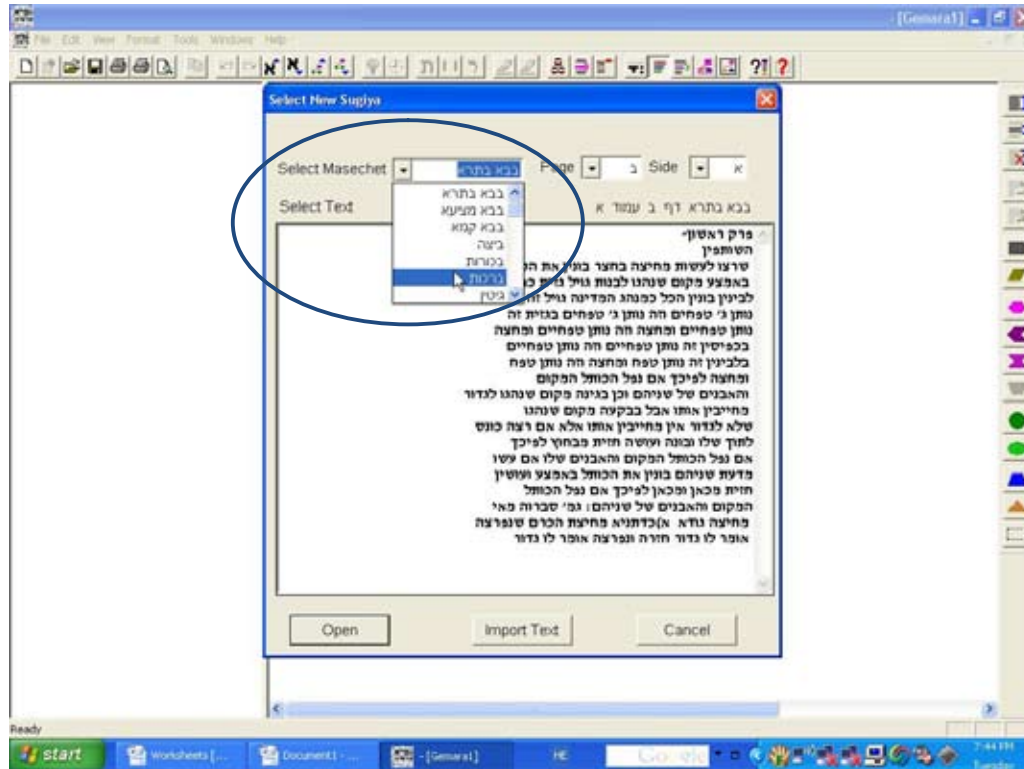
1. Open the Gemara Berura program from your desktop.



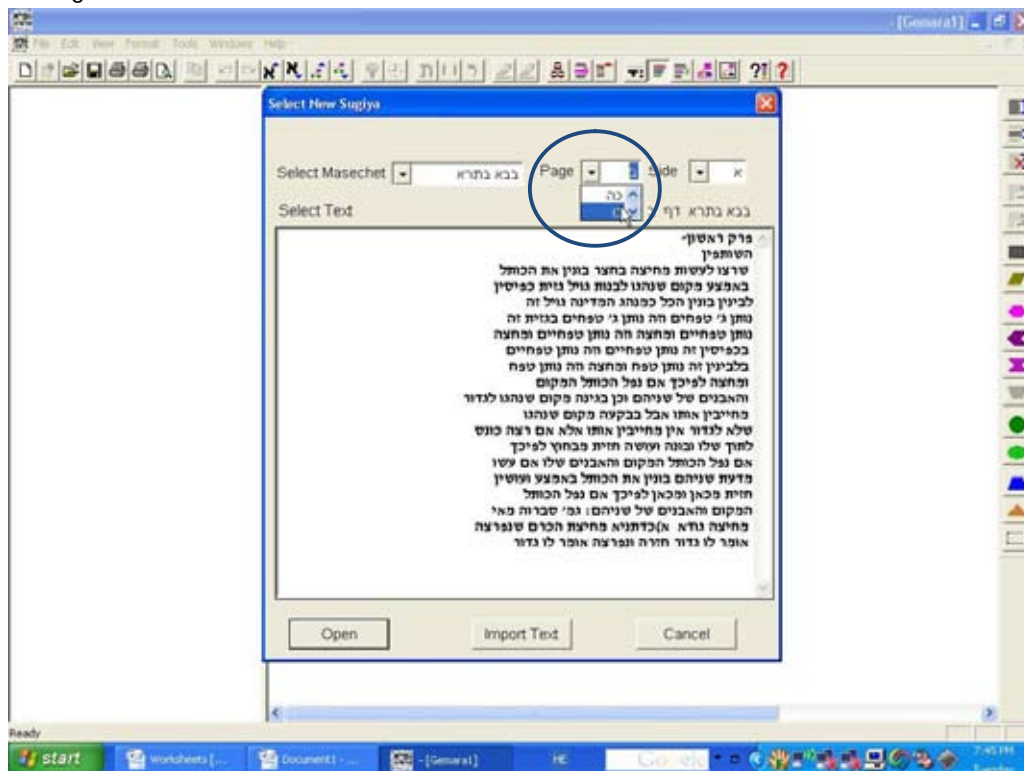
2. Select New Sugiya.



### 3. Select Masechet ברכות

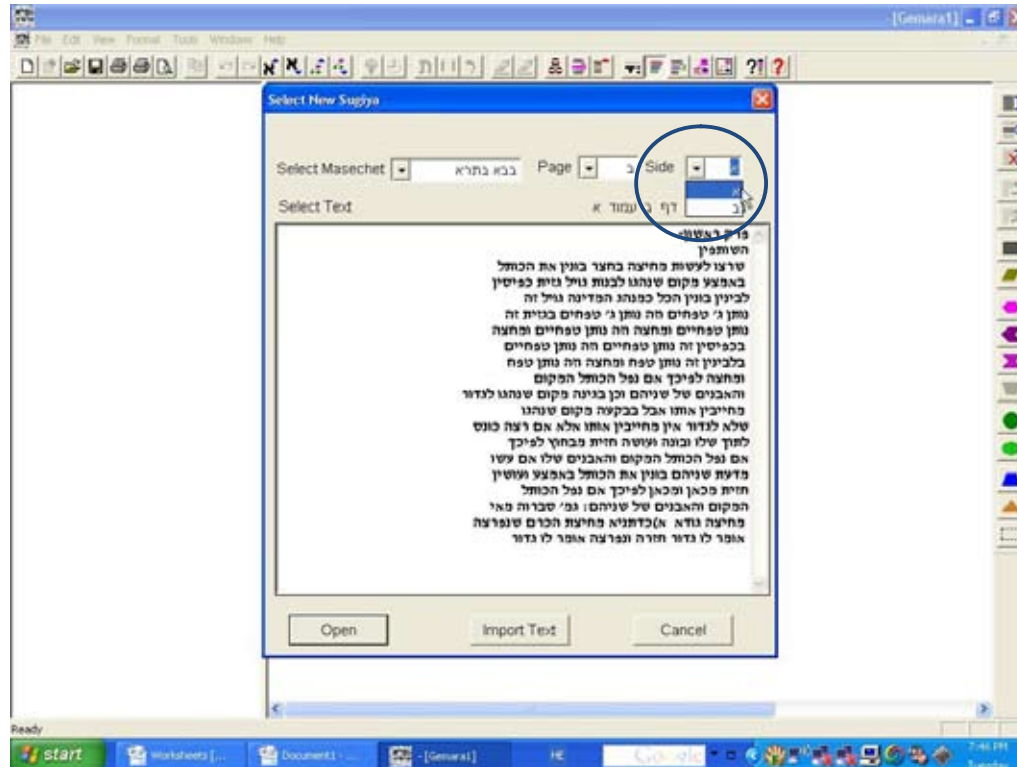


### 4. Select Page כו :

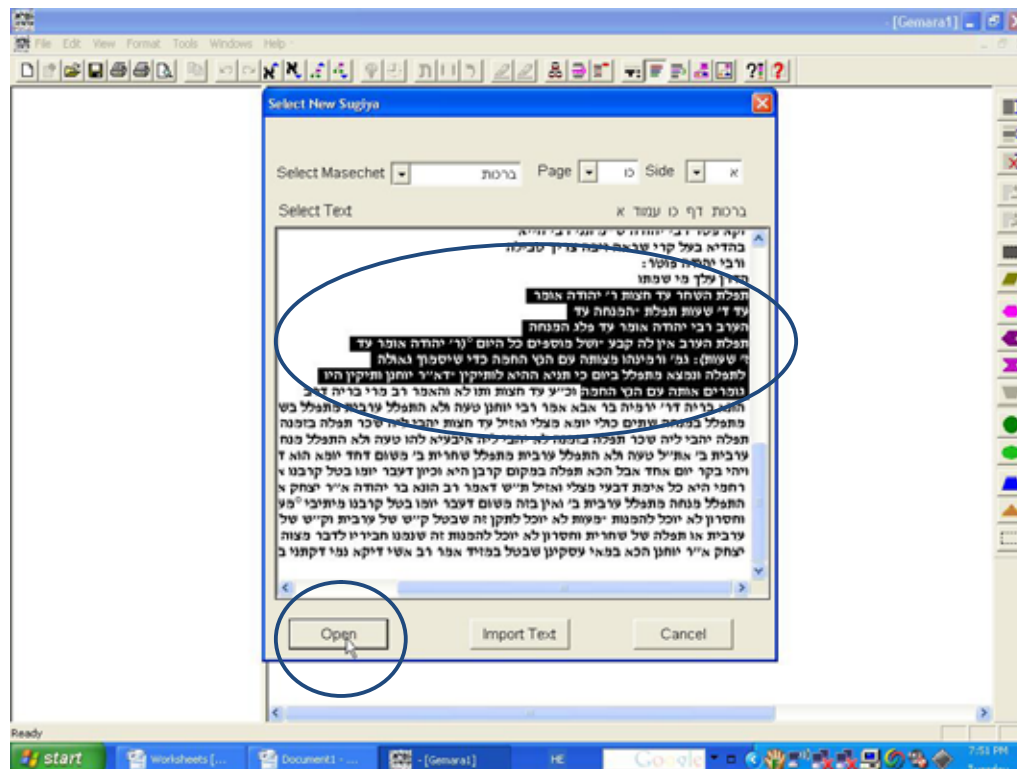




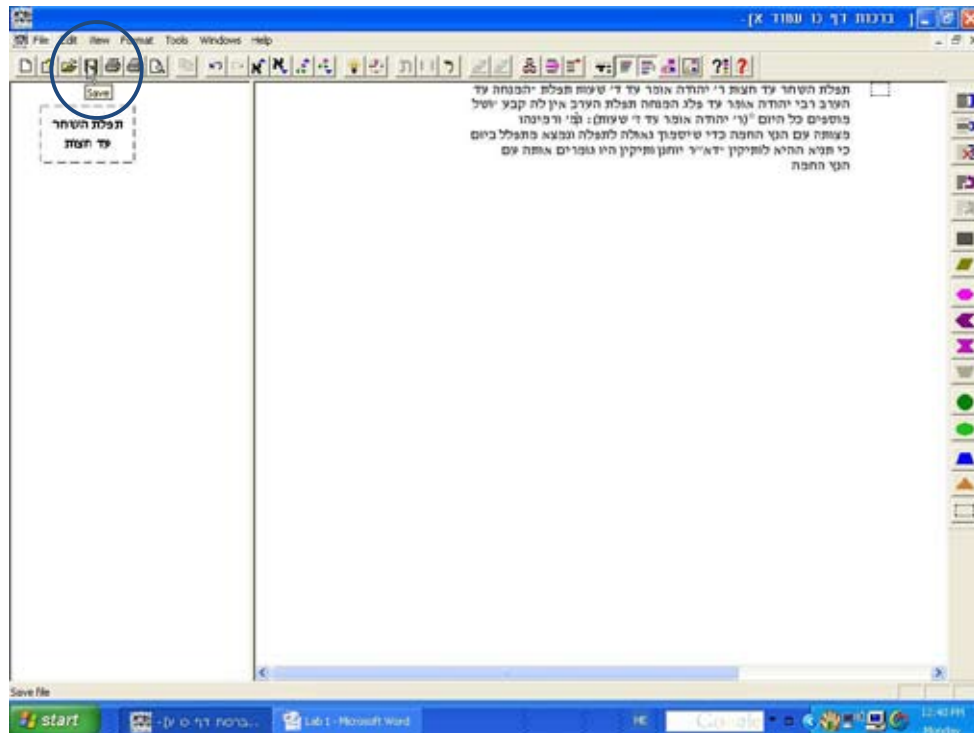
## 5. Select Side א:



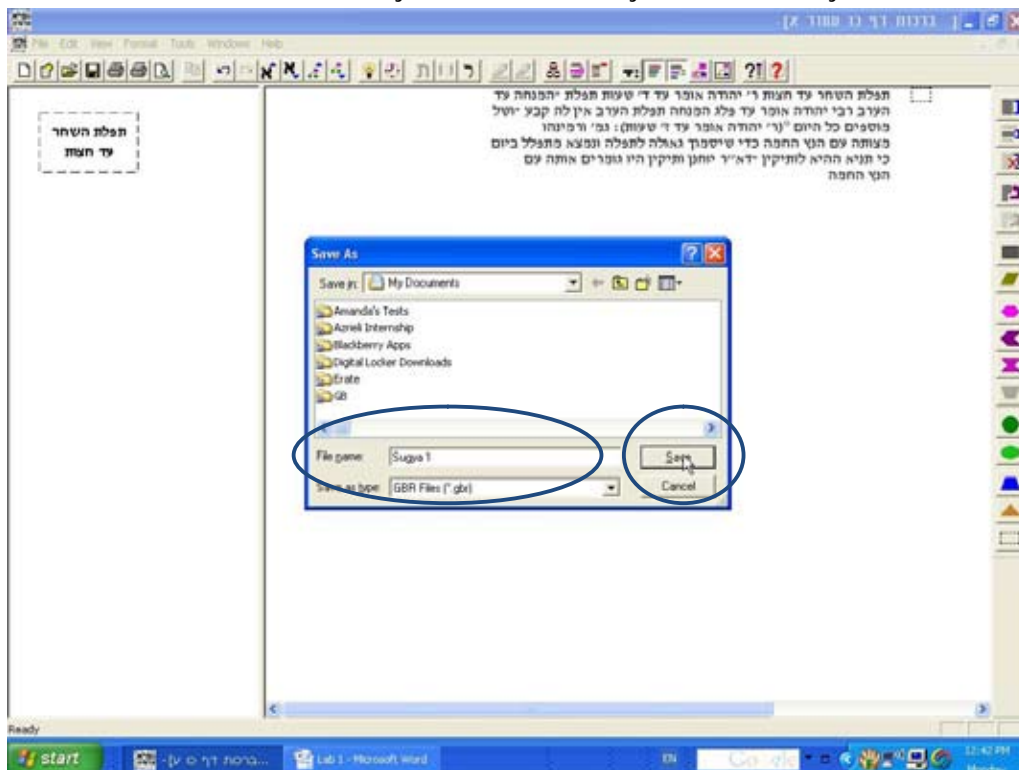
## 6. Select Sugya from Mishna Tefillas Hashachar until Im Hanetz Hachama and click open.



7. Before we start working in the lab, we must always remember to save our work. Select the Save icon.

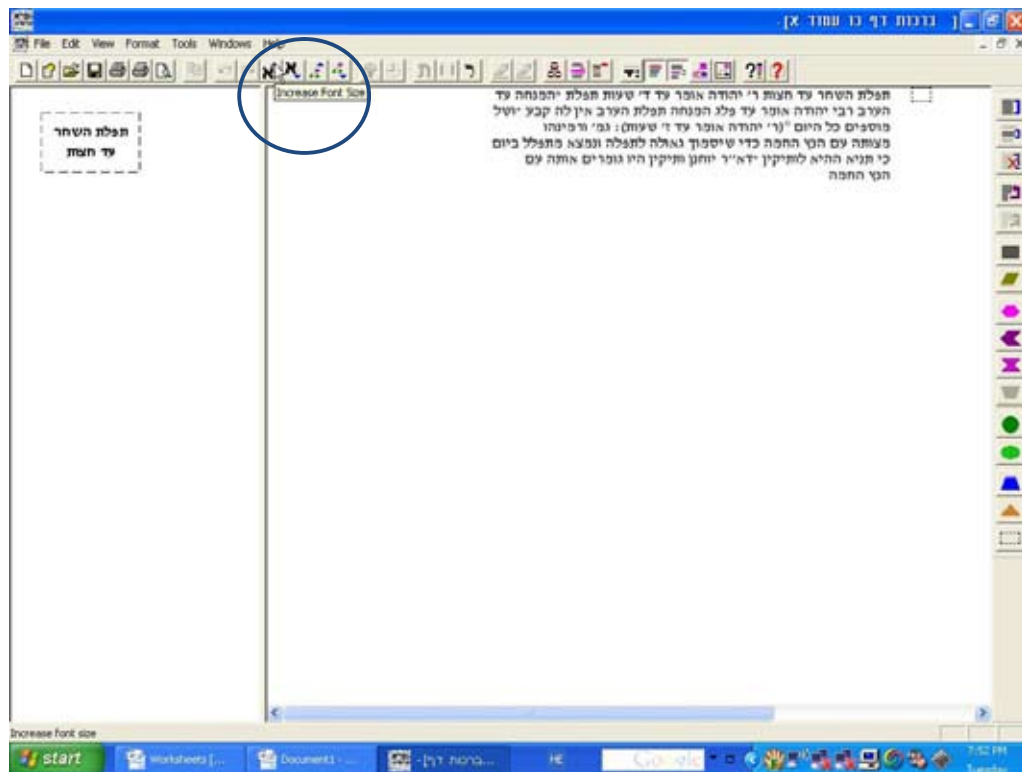


8. A window will open to save your file in your My Documents folder. Type a name for your file in the File name window and click Save. This will give your file a name and save it on your computer. The name can be based on your name or what your Rebbe tells you.

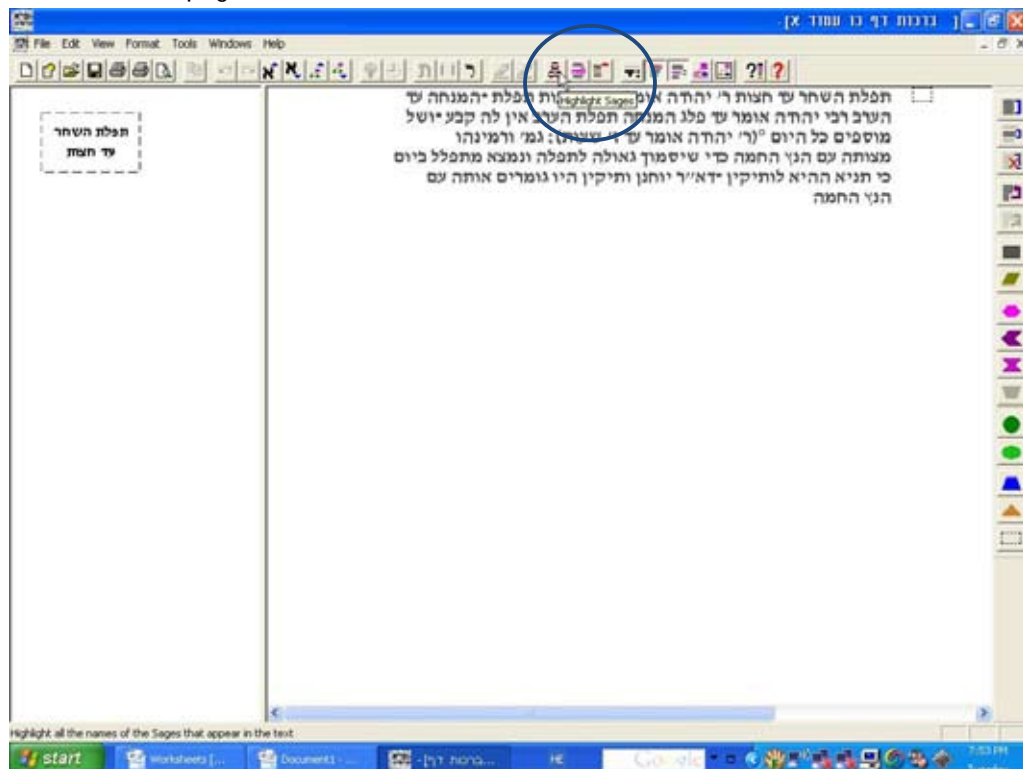




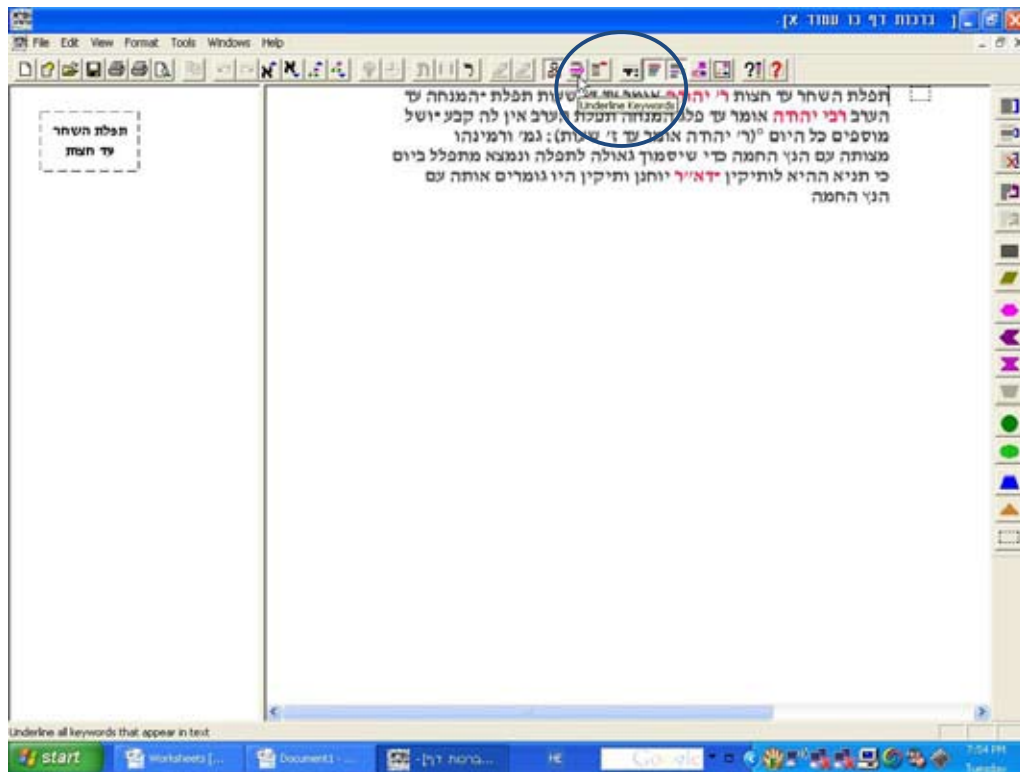
9. Press the Big Aleph to increase the font size:



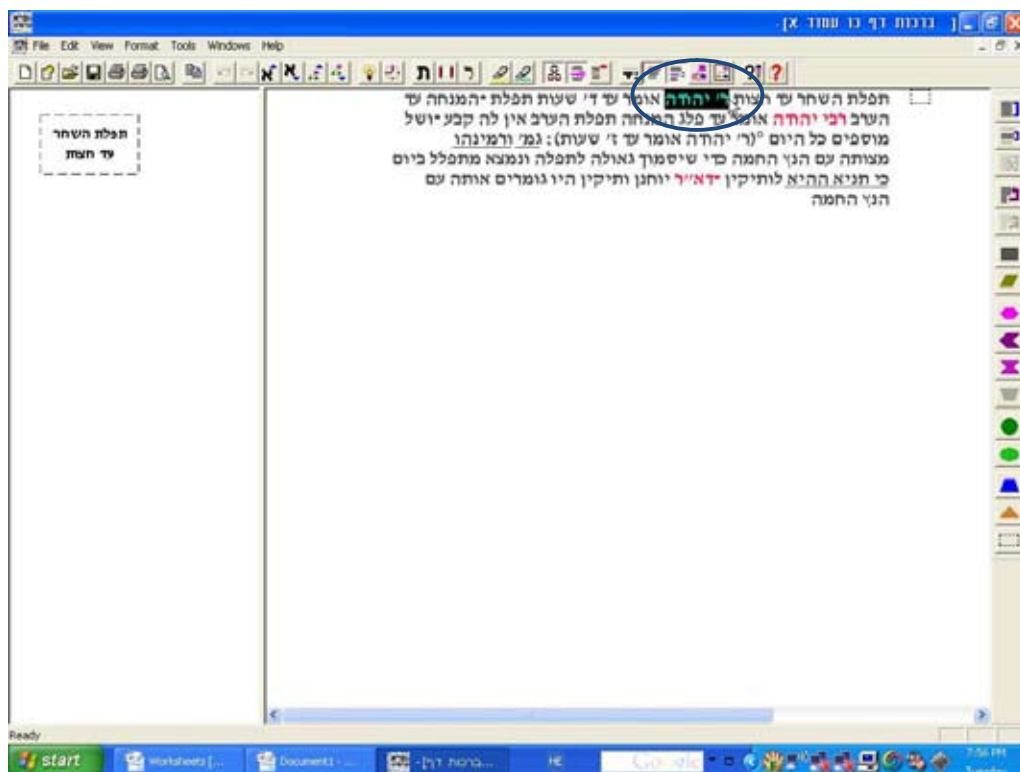
10. You are now ready to format your first sugiya. Click Highlight Sages to highlight all of the chachamim on the page in red.



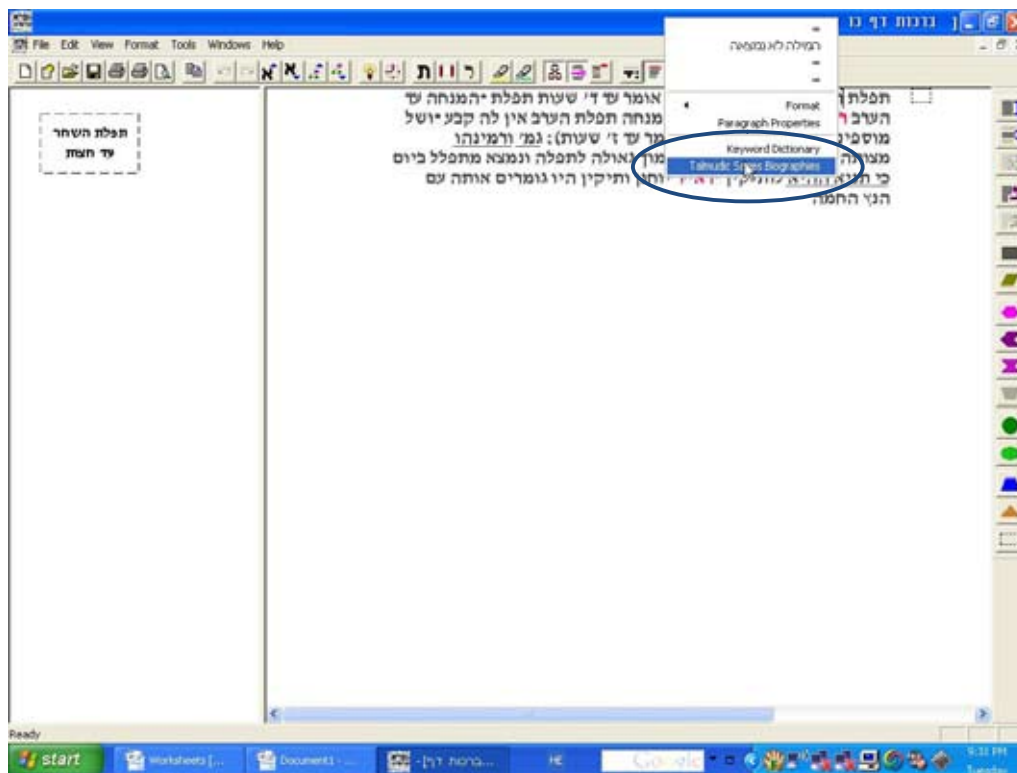
11. Click Underline Keywords to underline all keywords in a sugiya.



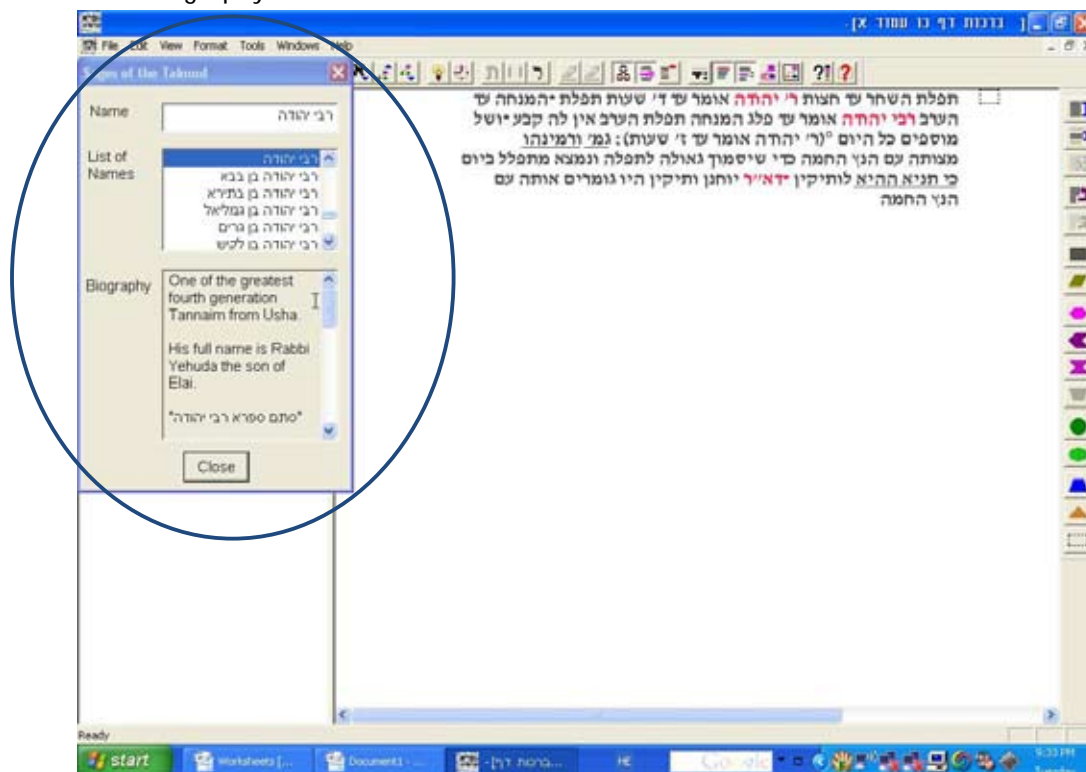
12. You are now ready to use the tools Gemara Berura provides. Select a highlighted sage.



13. Right click on the Sage and select Talmudic Sages Biographies from the drop down menu.



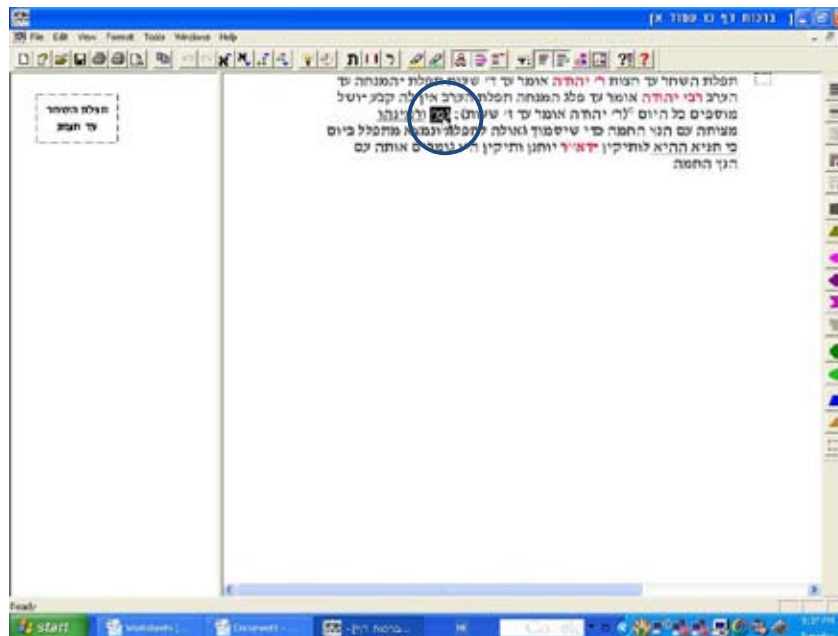
14. Read the biography.



15. Based on the biography, answer the following questions:

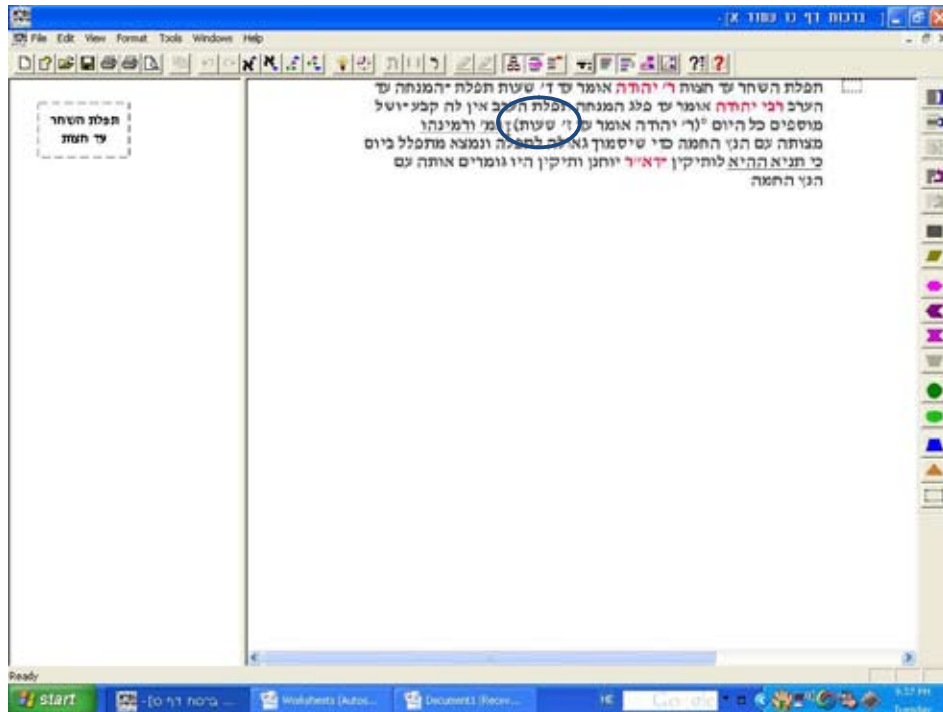
- a. What is the name of the sage? \_\_\_\_\_
- b. Is he a Tanna or an Amora? \_\_\_\_\_
- c. In what generation did he live? \_\_\_\_\_
- d. What was his full name? \_\_\_\_\_
- e. What interesting things do we know about the Sage? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- f. Name 3 of the Sage's teachers. \_\_\_\_\_
- g. Name 4 of the Sage's colleagues (friends). \_\_\_\_\_  
 \_\_\_\_\_
- h. Name 2 of the Sage's students. \_\_\_\_\_

16. Now select the first underline. These are keywords. Since keywords are often the first or last word of a paragraph in the Gemara they are the key to dividing the Gemara up into separate paragraphs. In this case the keyword is the first word of the second paragraph.

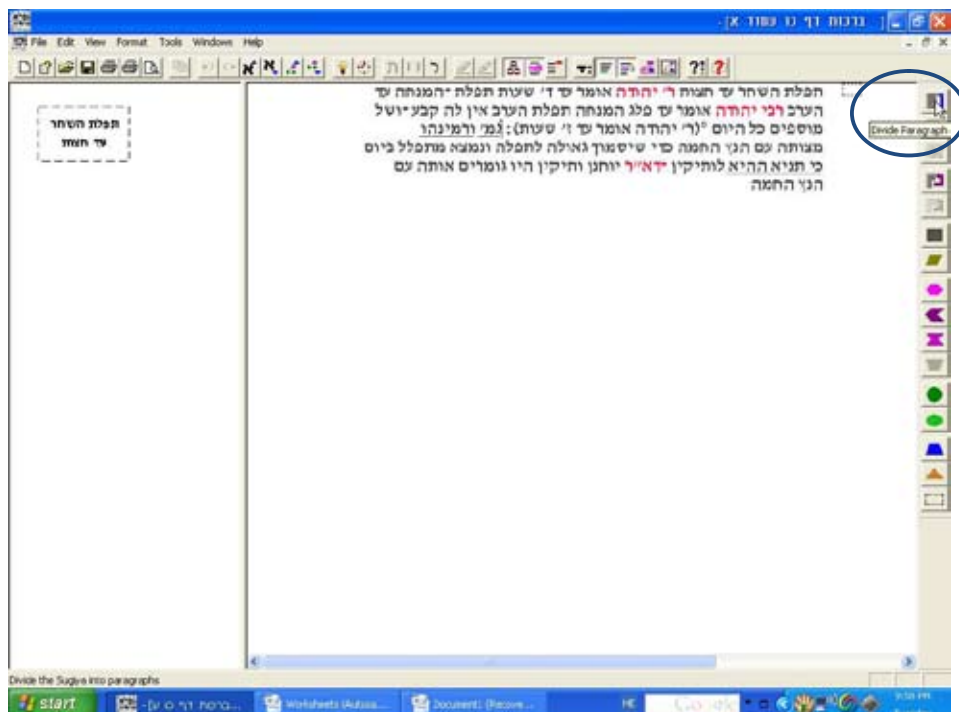




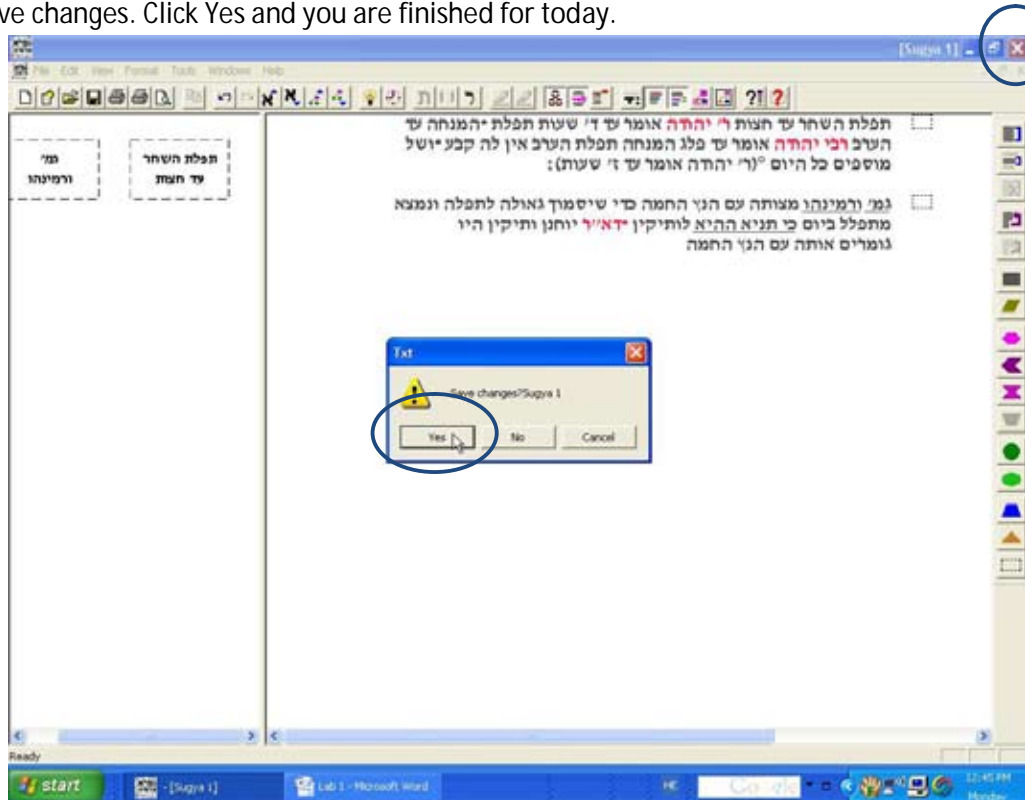
17. We are now ready to start creating our own punctuation for this Gemara by dividing it up into parts. For example, the Mishna always represents one paragraph and is classified as a Statement.
- Put your cursor after the last word of the Mishna.



18. Click on the first icon on the right side called Divide Paragraph.



19. The paragraph is now divided. We will now close our work and save it for future lessons. Click the red X on the top left corner to close the program. A window will open asking you if you wish to save changes. Click Yes and you are finished for today.

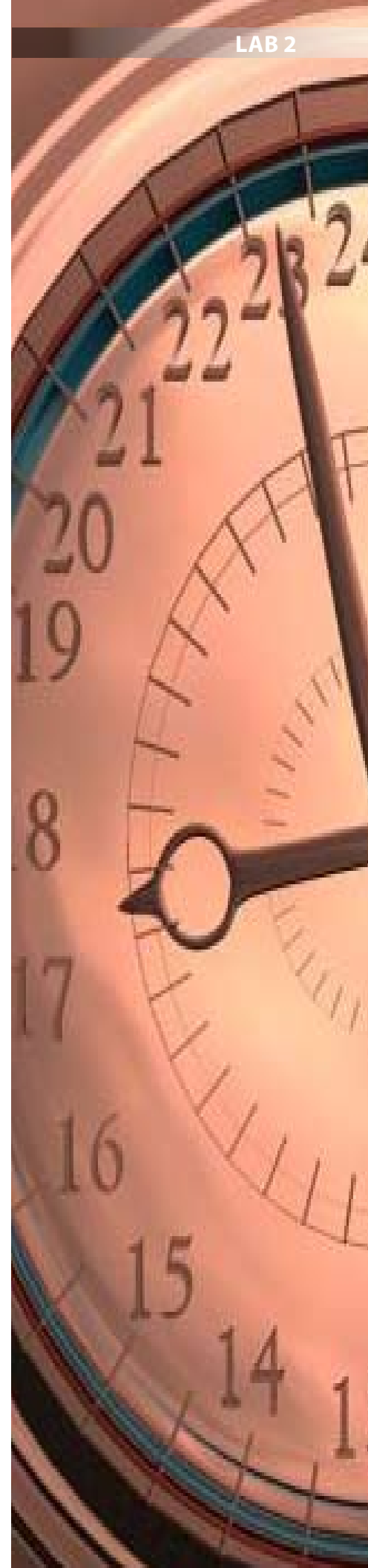


20. This lesson in the computer lab you have learned how to use the following Gemara Berura features. Put a check next to each feature that you know how to do. If you don't remember a feature, look back in the workbook, ask a fellow classmate, or ask your Rebbe. You will be reviewing these features and learning more Gemara Berura features in the coming labs.

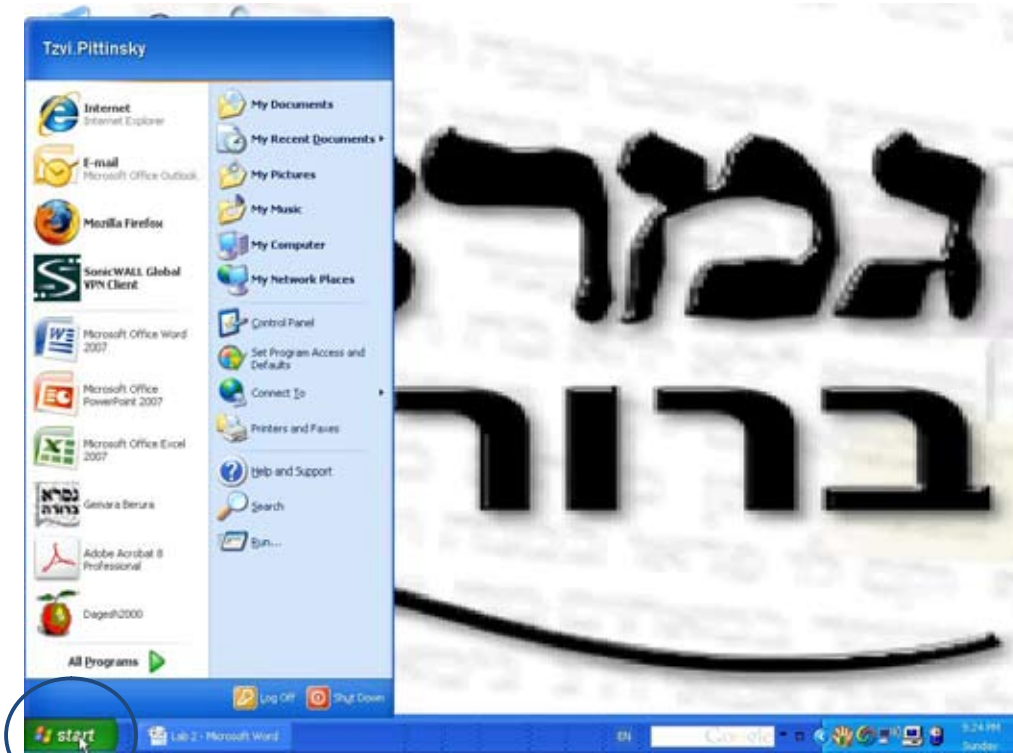
No.	Tasks for formatting a Sugiya	Done √
1	<u>Open</u> up the Gemara Berura software	
2	<u>Open</u> the "Select New Sugiya" dialogue box	
3	<u>Choose</u> Masechet, Daf, Amud of the Sugiya you are learning	
4	<u>Save</u> the Sugiya	
5	<u>Increase font size</u> to make the text bigger	
6	<u>Underline</u> the keywords in the Sugiya	
7	<u>Highlight</u> the names of the sages in the Sugiya	
8	<u>Open</u> Talmudic Sages biographies <u>Look up</u> names of Sages	
9	<u>Divide</u> the Sugiya into paragraphs	



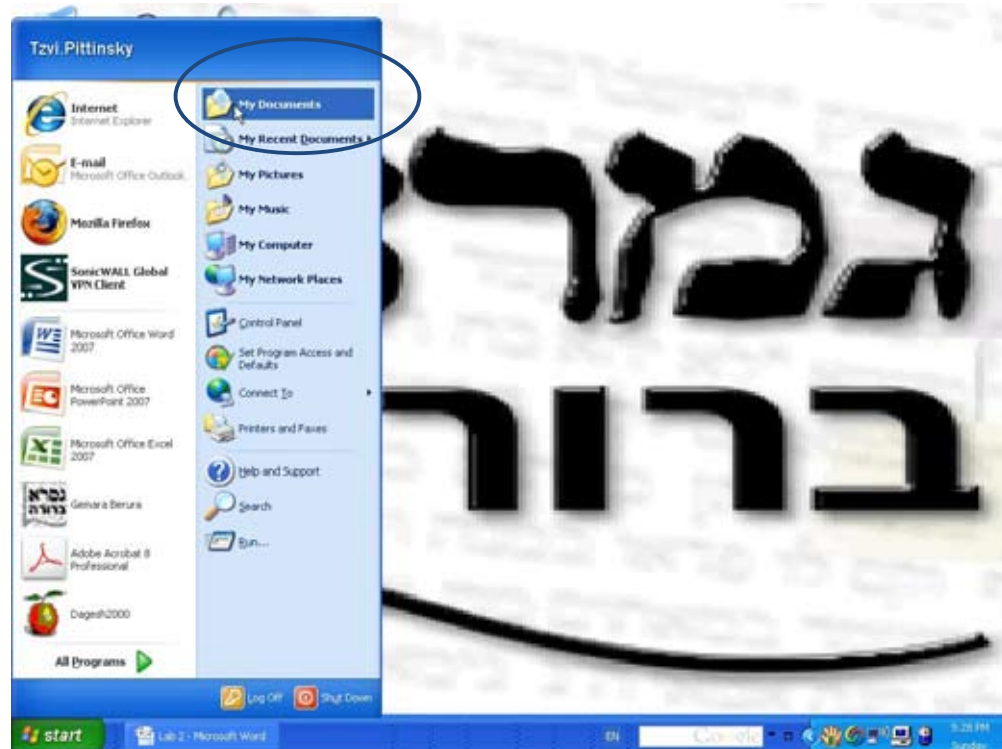
# Lab 2



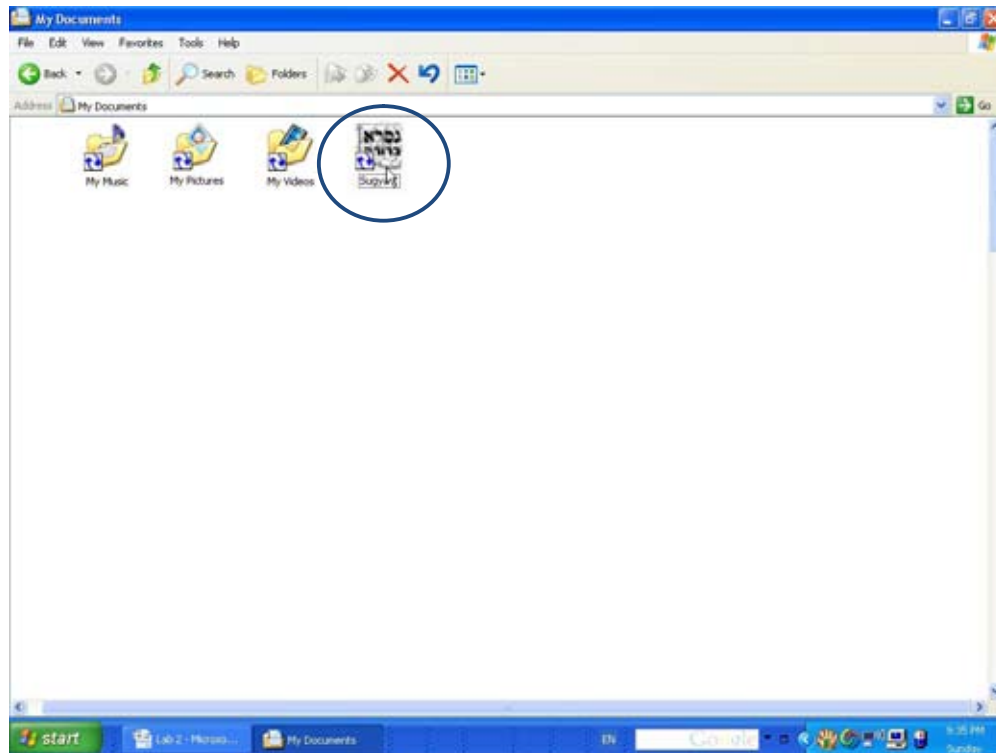
1. In this lab we are going to open our Saved Sugya from the previous lab and continue working on it. Press the Start Menu.



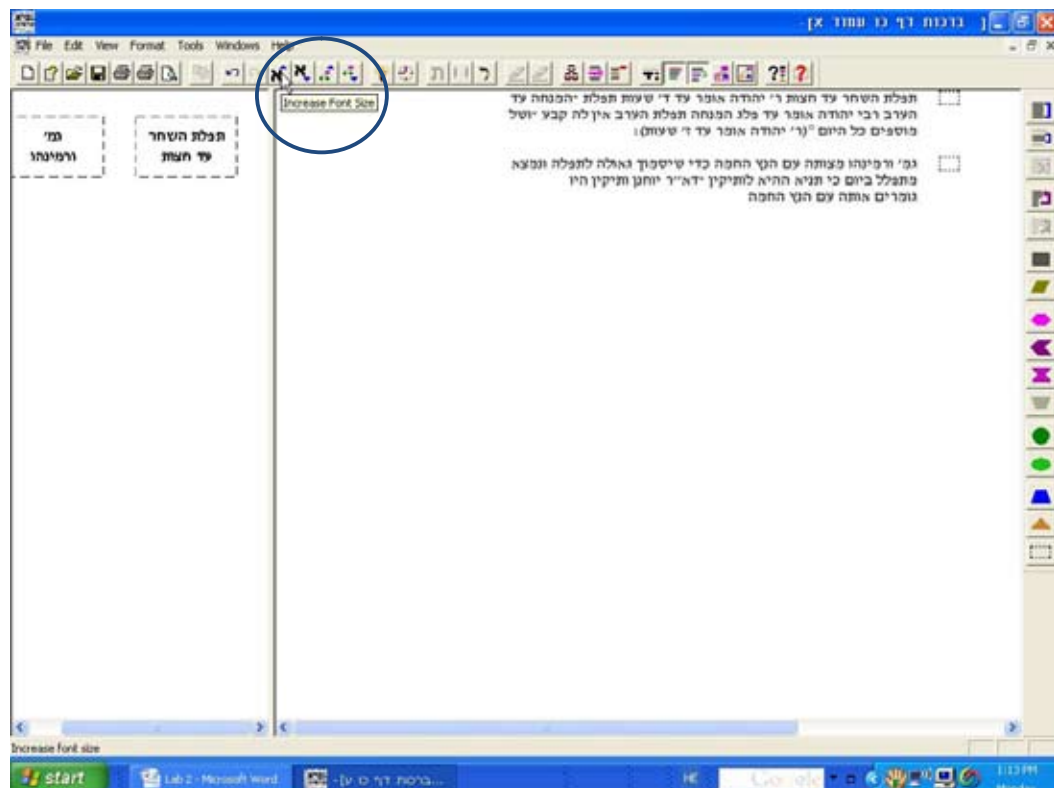
2. Click on the My Documents folder to open it.



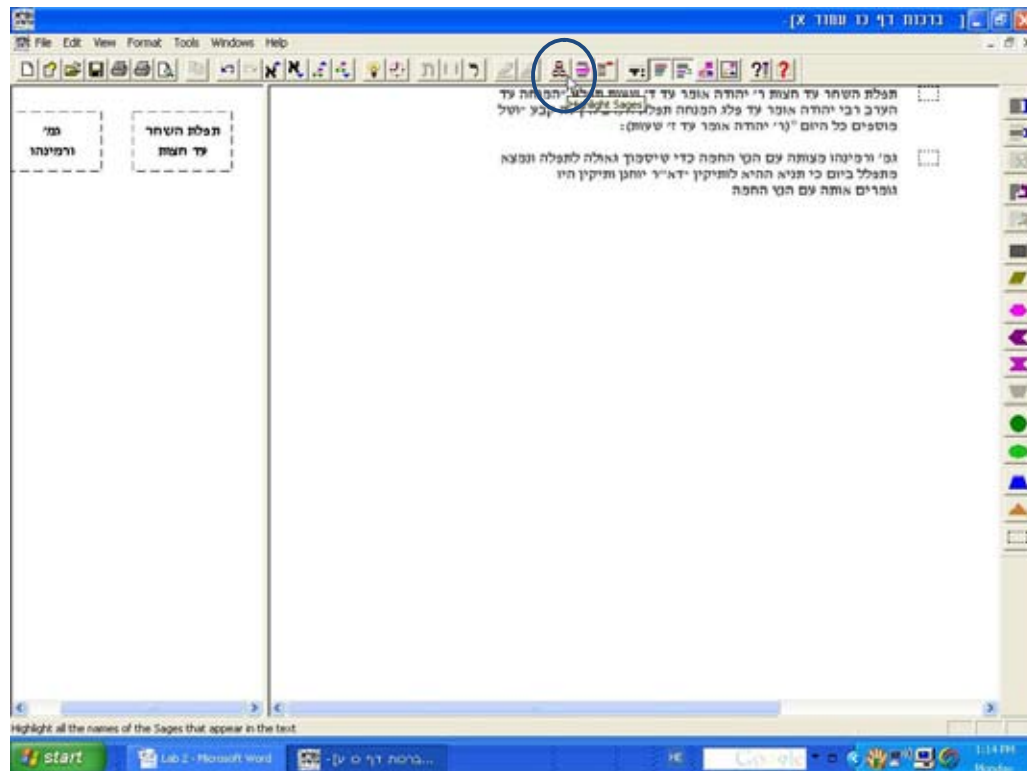
3. Select the Gemara Berura Sugya that you saved last lab. Click on it to open.



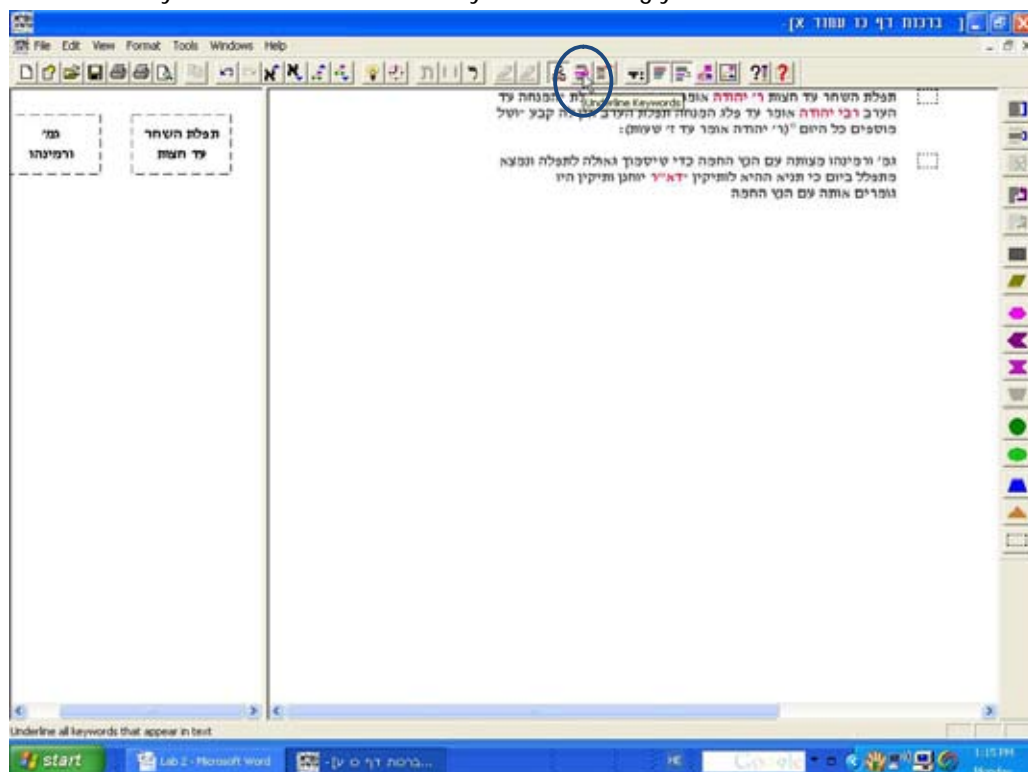
4. You now see the Sugya that you were working on last class. Click on the Increase Font Size Button 2 times to increase the font size.



5. Click on the Highlight Sages button to highlight all Sages in the Sugya.



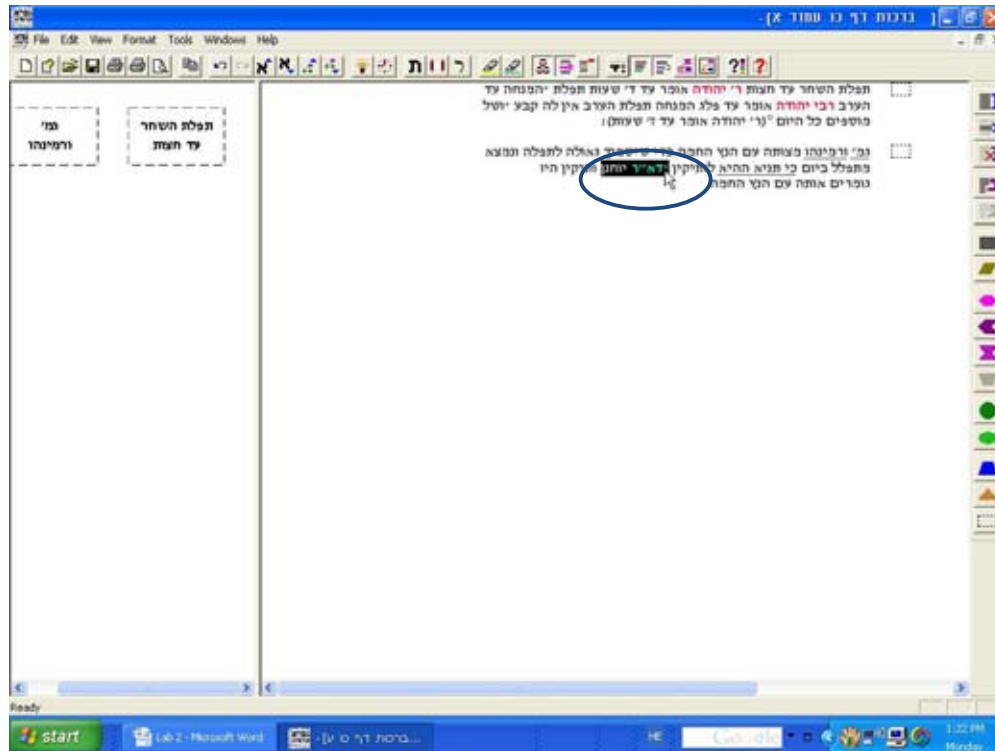
6. Click Underline Keywords to underline all keywords in a sugiya.



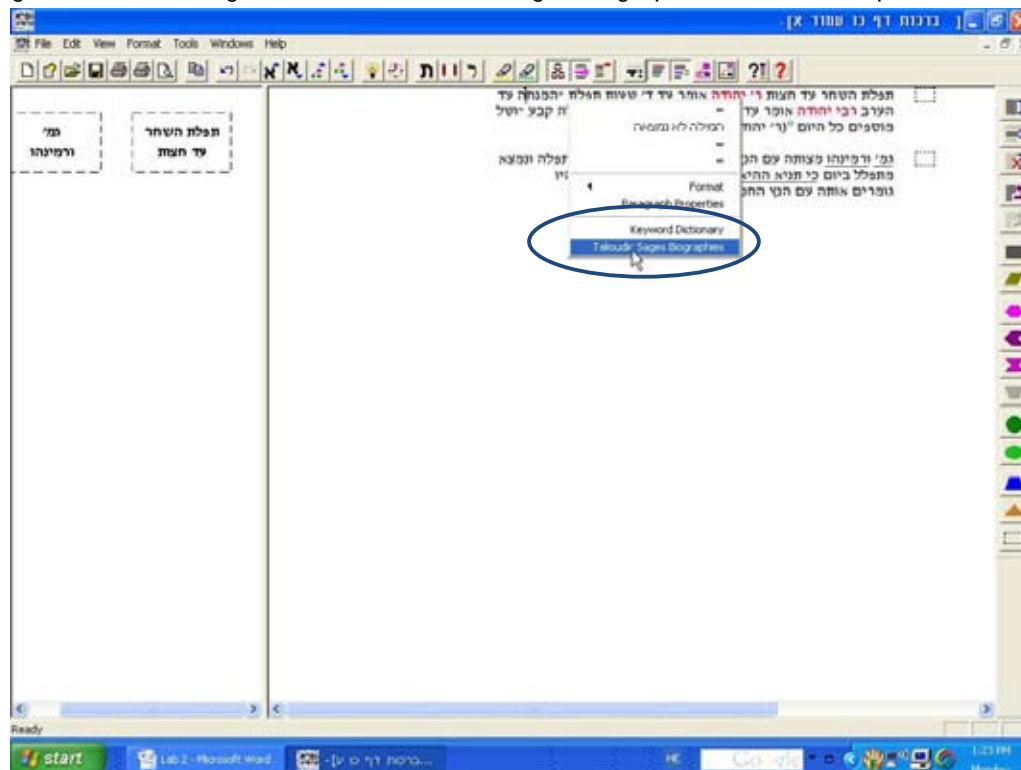


7. You are now ready to use the Gemara Berura tools once again. Which Sage did we study in the last lab (refer back to your last lab manual)?\_\_\_\_\_

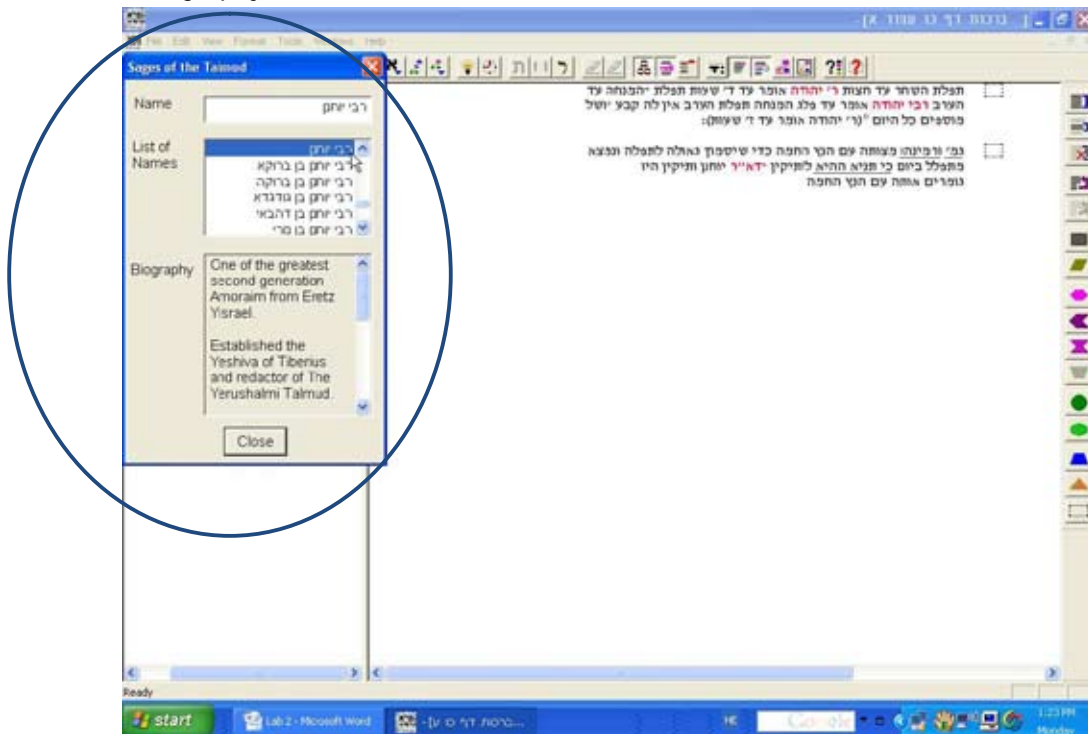
We will now research our next Sage. Select דא"ר יוחנן.



8. Right click on the Sage and select Talmudic Sages Biographies from the drop down menu.



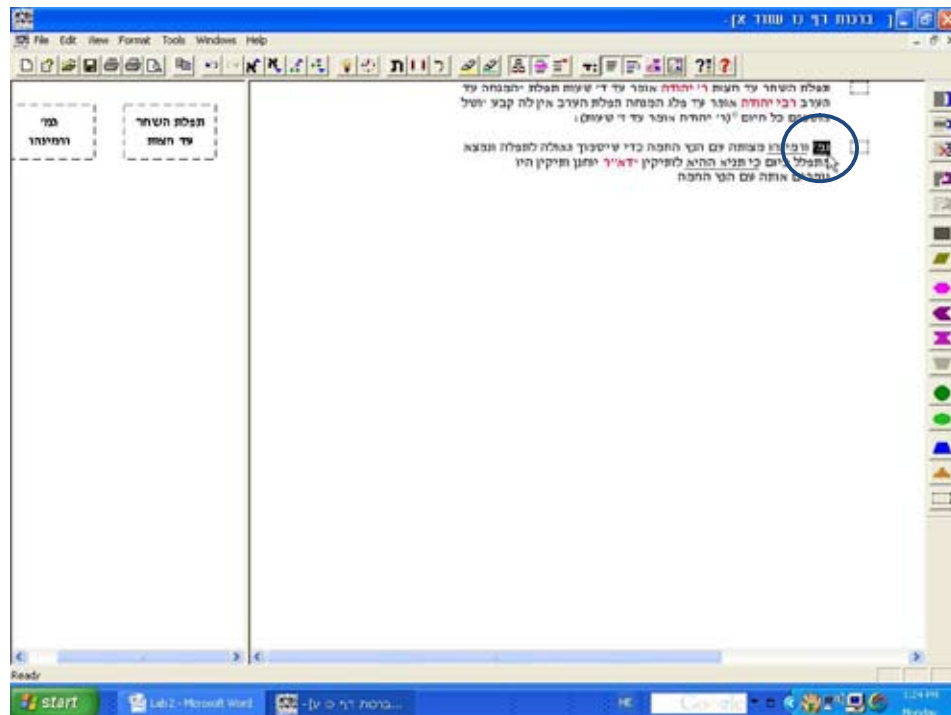
## 9. Read the biography.



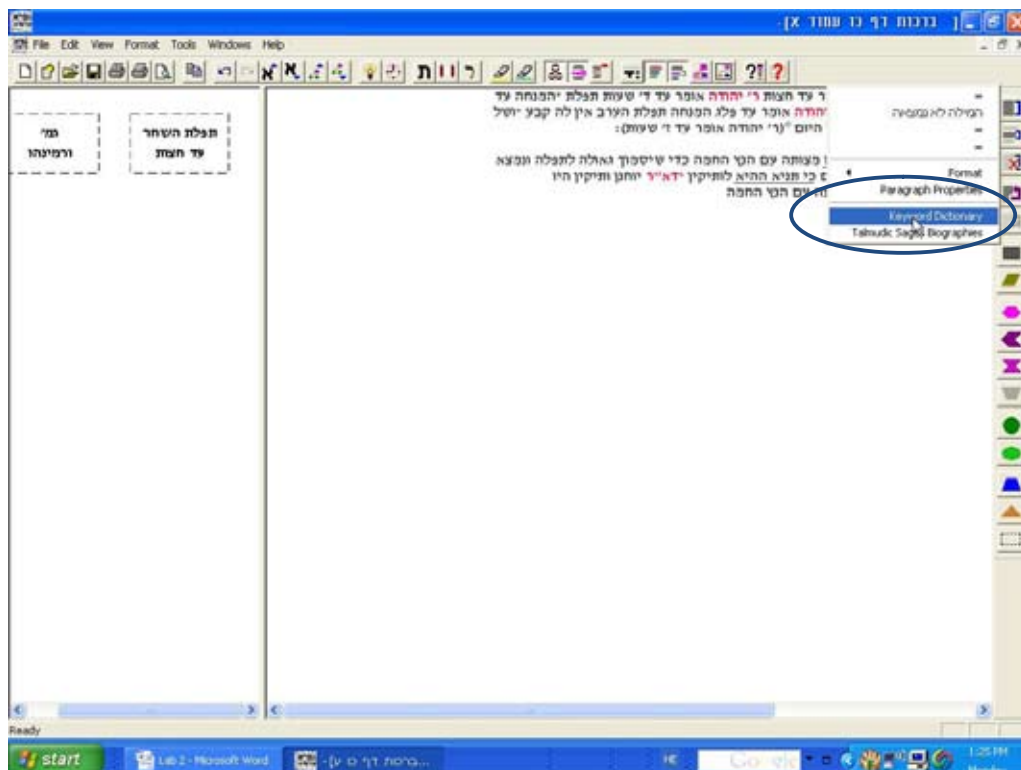
## 10. Based on the biography, answer the following questions:

- a. What is the name of the sage? \_\_\_\_\_
- b. Is he a Tanna or an Amora? \_\_\_\_\_
- c. In what generation did he live? \_\_\_\_\_
- d. What was his full name? \_\_\_\_\_
- e. What interesting things do we know about the Sage? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- f. Name 3 of the Sage's teachers. \_\_\_\_\_
- g. Name 1 of the Sage's opponents. \_\_\_\_\_  
 \_\_\_\_\_
- h. Name 4 of the Sage's students. \_\_\_\_\_

11. Now select the first underline. These are keywords which are the key to breaking up and understanding the Gemara.

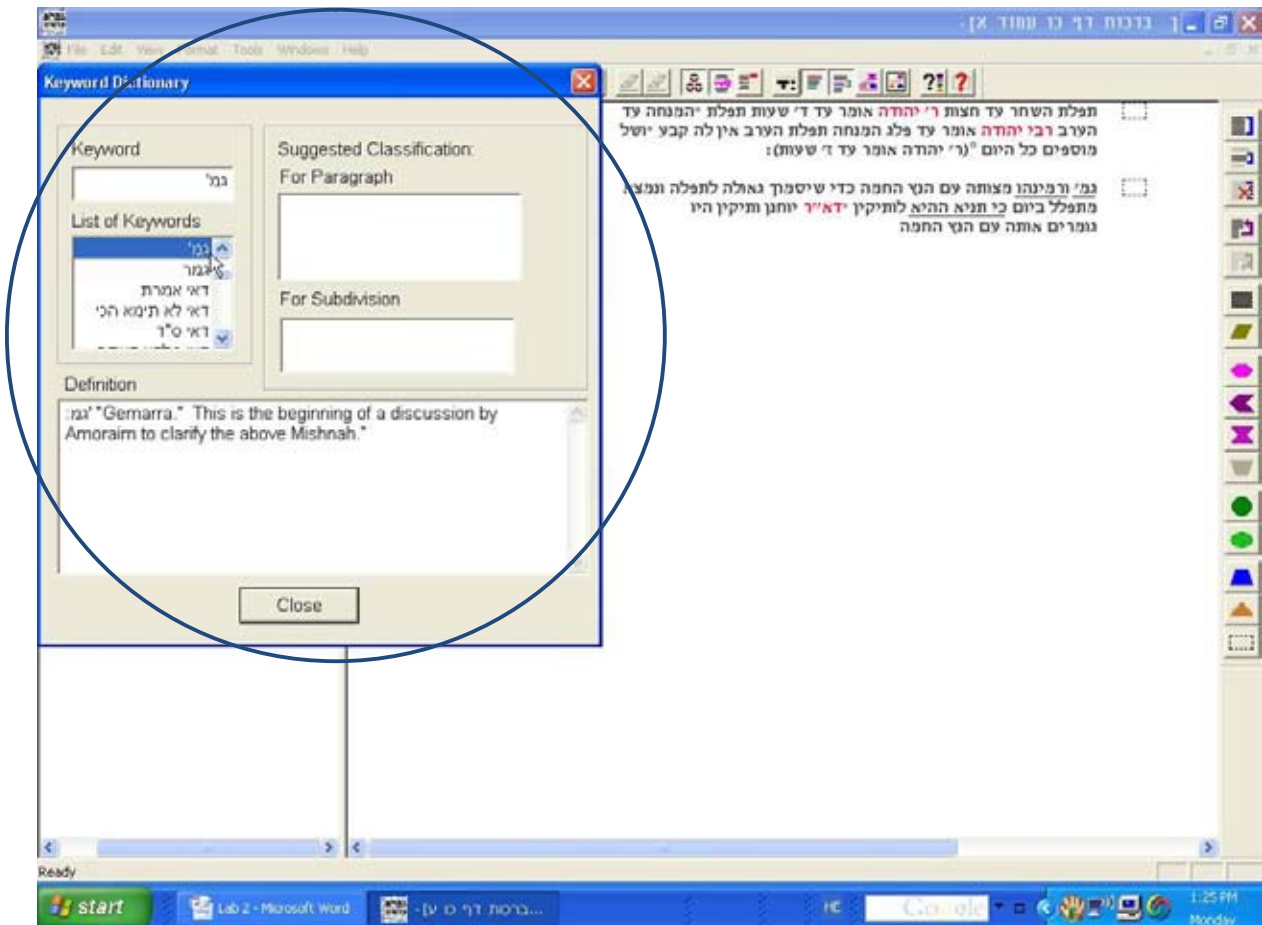


12. Right click on the keyword and select Keyword Dictionary.





13. Read the definition.



14. Based on the definition, answer the following questions.

a. What does this abbreviation stand for? \_\_\_\_\_

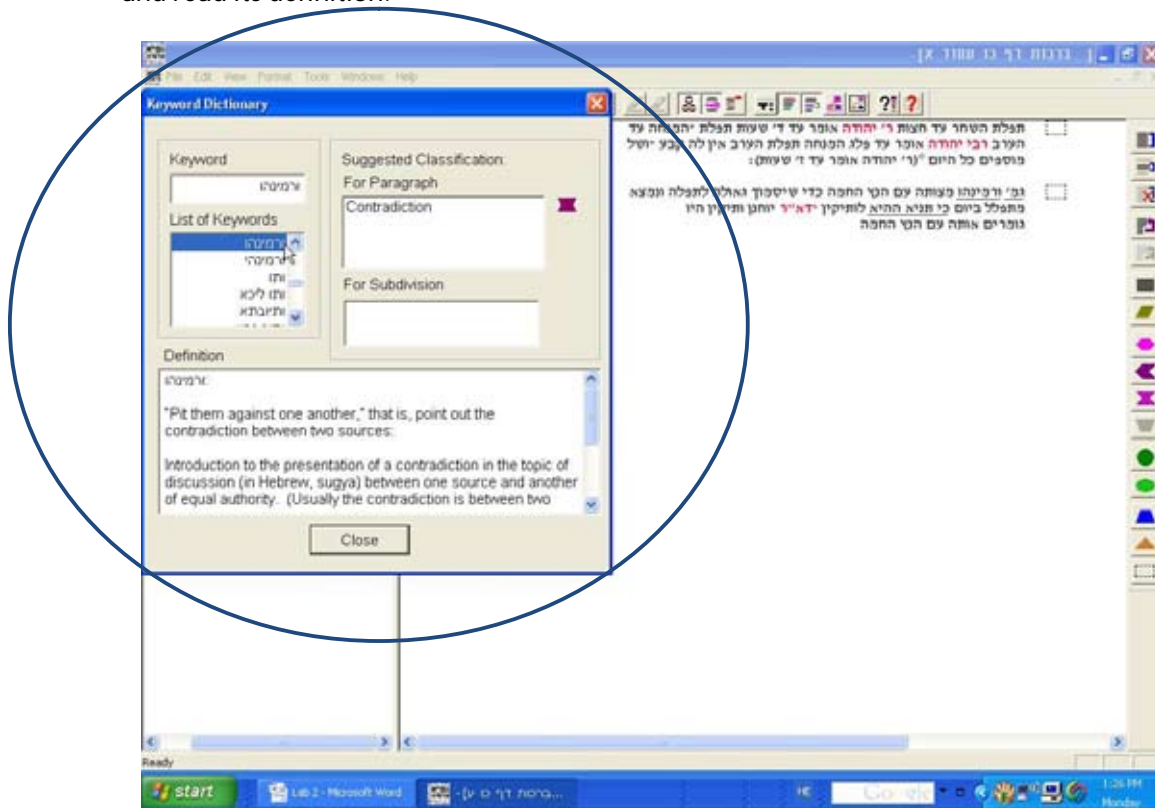
b. Based on the definition, what does this keyword do? \_\_\_\_\_

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15. Select the second keyword, ורמיניה, right click on the keyword dictionary, select the keyword and read its definition.

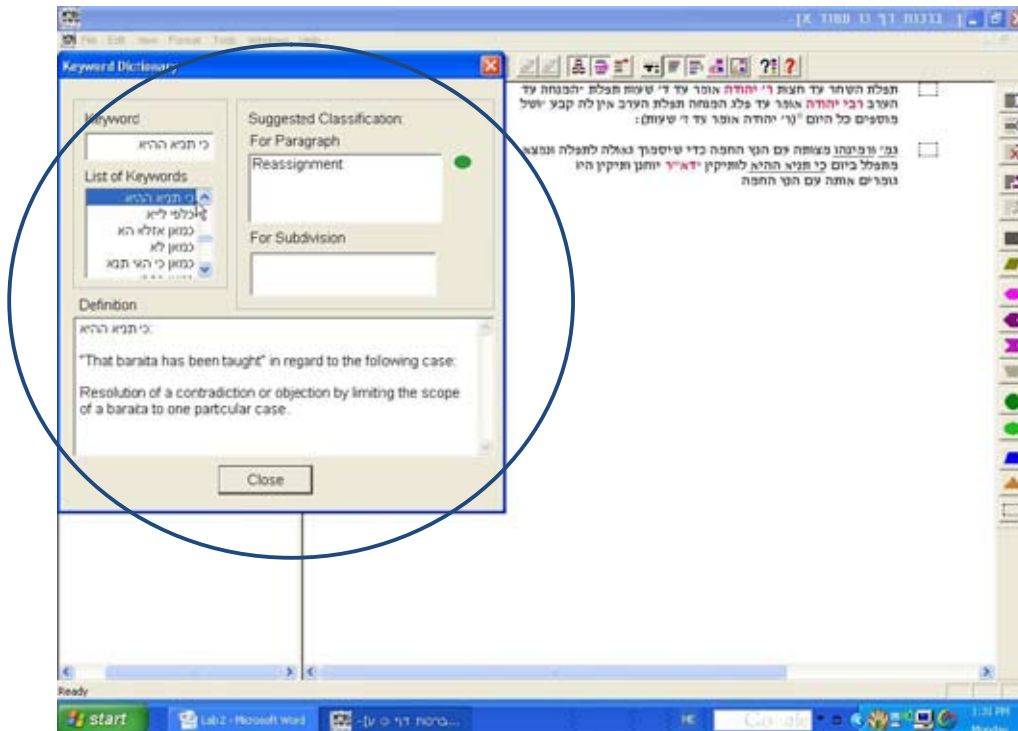


16. Based on the definition, answer the following questions.

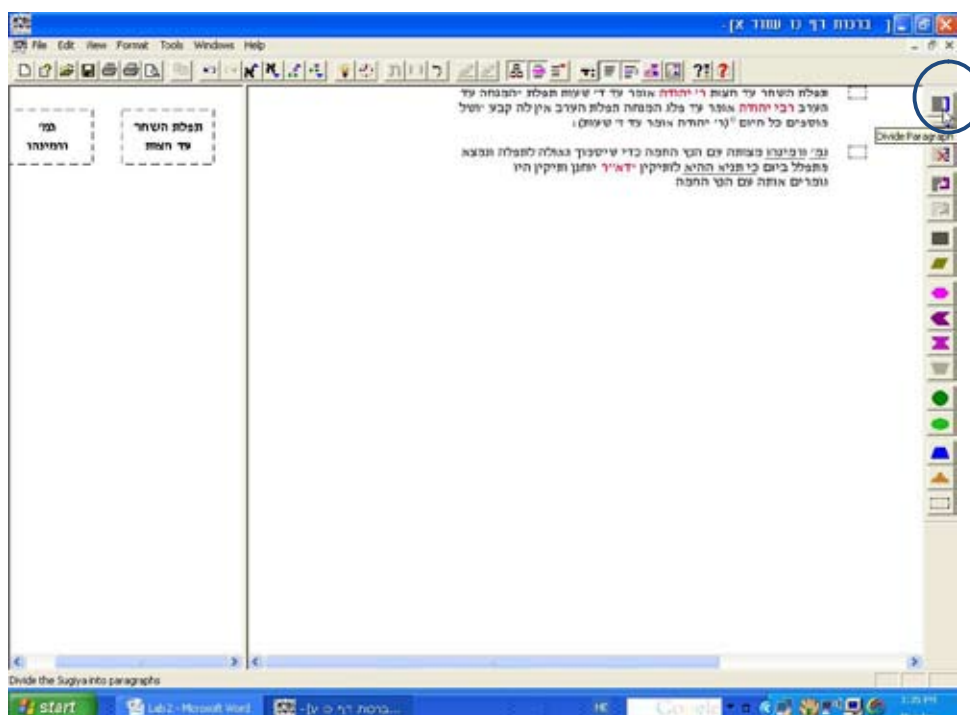
- What is the literal meaning of ורמיניה? \_\_\_\_\_
- What does this word do in a Gemara? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Keyword boxes often have a Suggested Classification. *We will explain what a classification is in future lessons.*

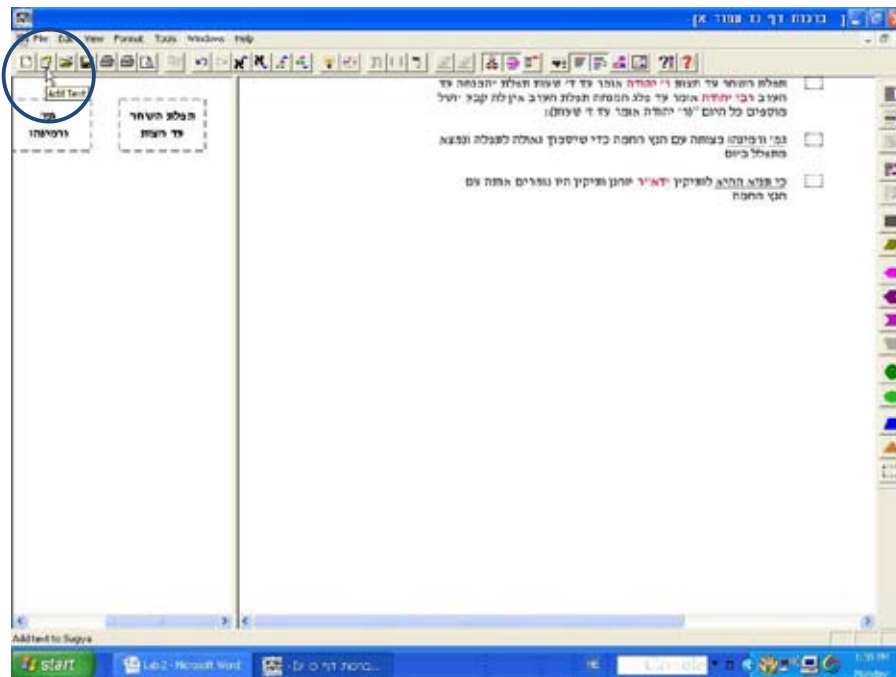
17. Select the third keyword, **כי תניא ההיא**, right click on the keyword dictionary, select the keyword and read its suggested classification.



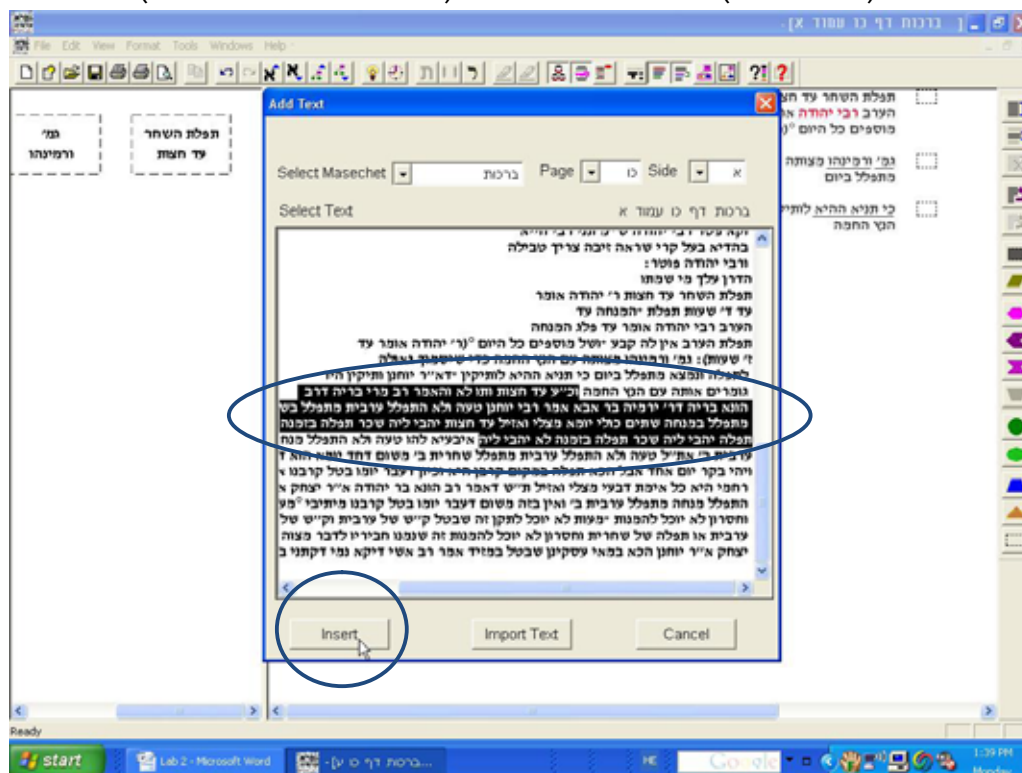
18. Keywords often introduce a new paragraph. Using these 2 keywords, **כי תניא ההיא** and **ורמינהו**, we will now divide the Gemara. Put your cursor before the keyword **כי תניא ההיא** and select the Divide Paragraph button to divide the paragraph.



19. We are now ready to continue the Gemara. To do this we must add text to the editing screen. Select the Add Text icon.

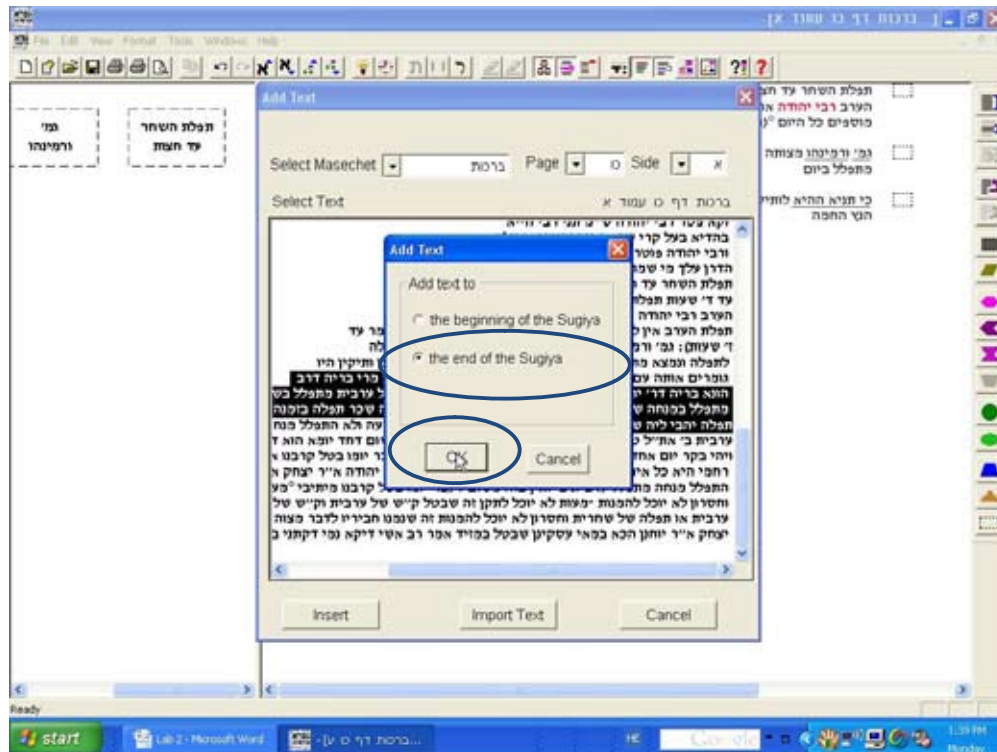


20. Select from כ"ע (11 lines from the bottom) until the 2nd ליה (4 lines later) and click Insert.

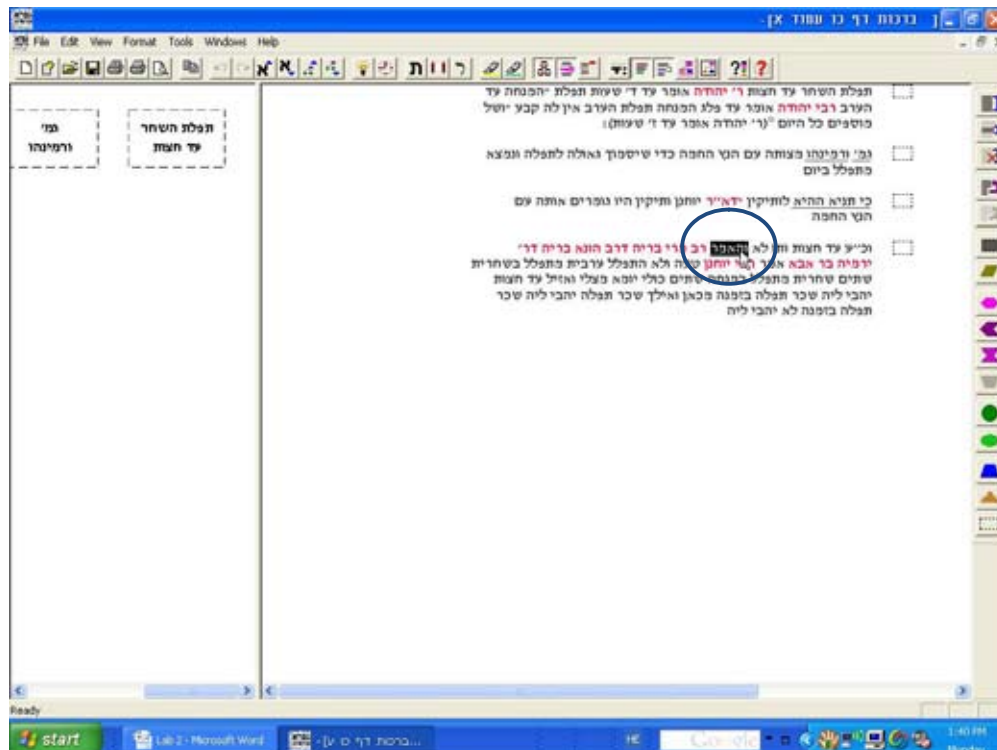




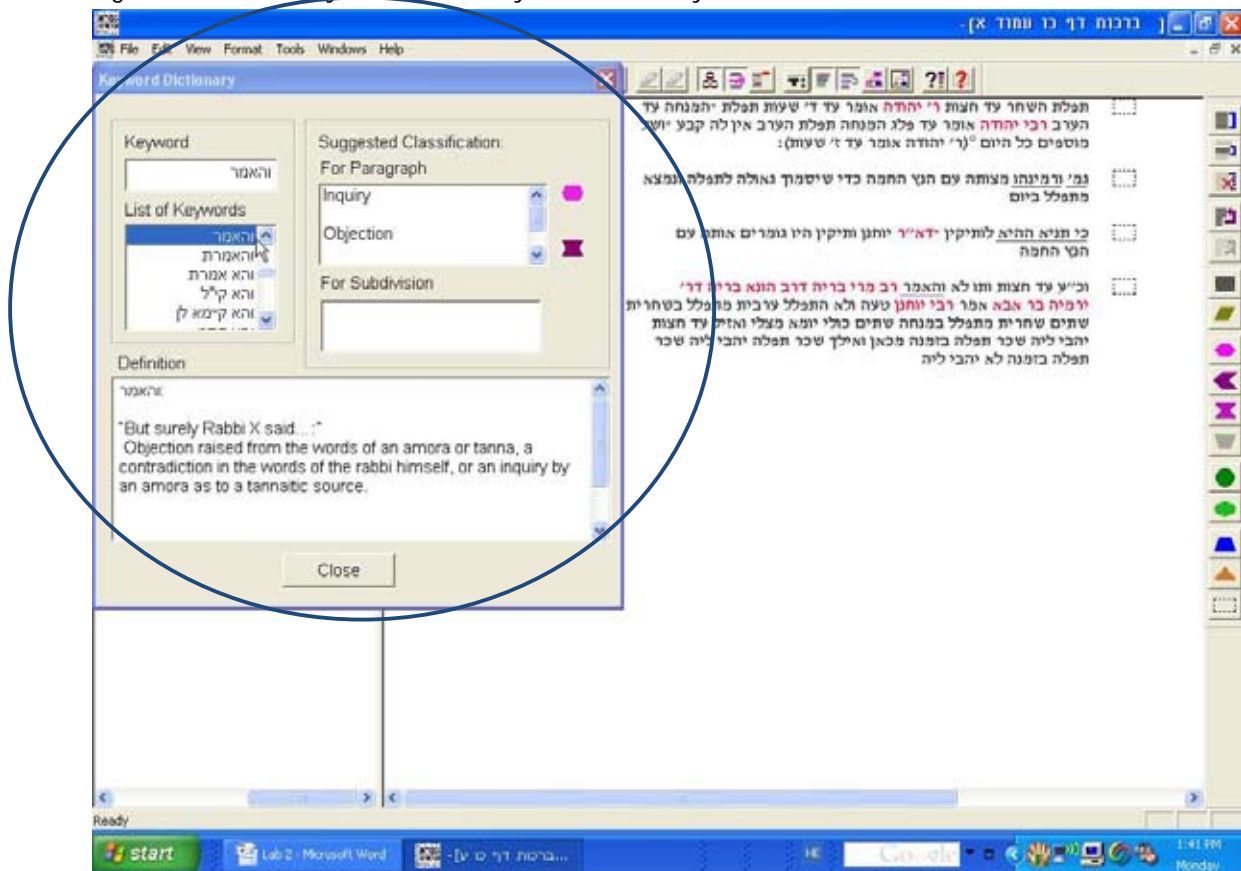
21. A screen will come up asking "Add text to" the beginning of the Sugiyah or the end of the Sugiyah. Make sure that the end of the Sugiyah is selected and click OK.



22. The next Gemara is now inserted into the editing screen. Select the keyword.



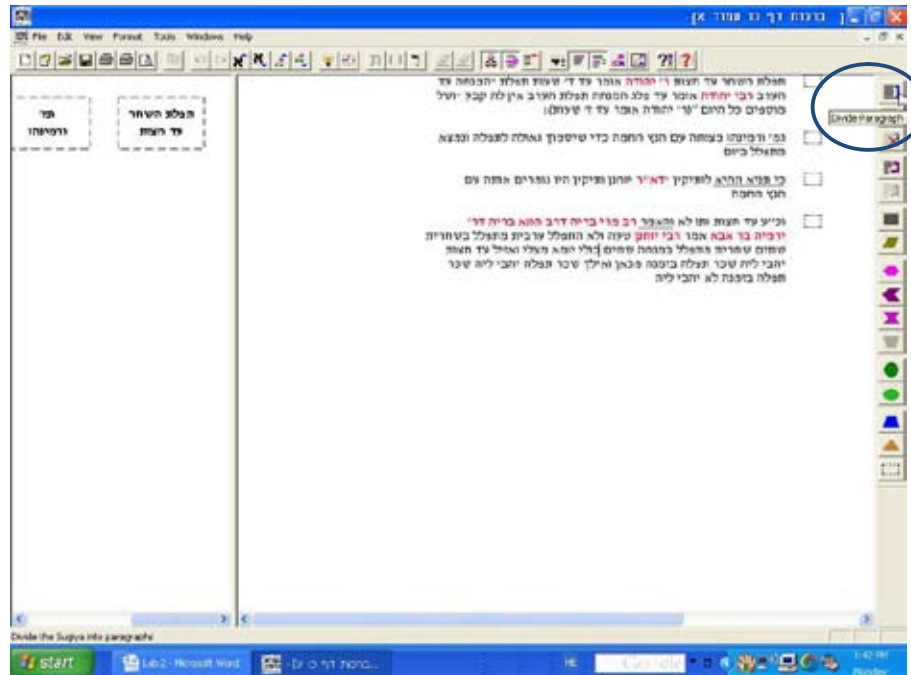
23. Right click on the keyword dictionary, select the keyword and read its definition.



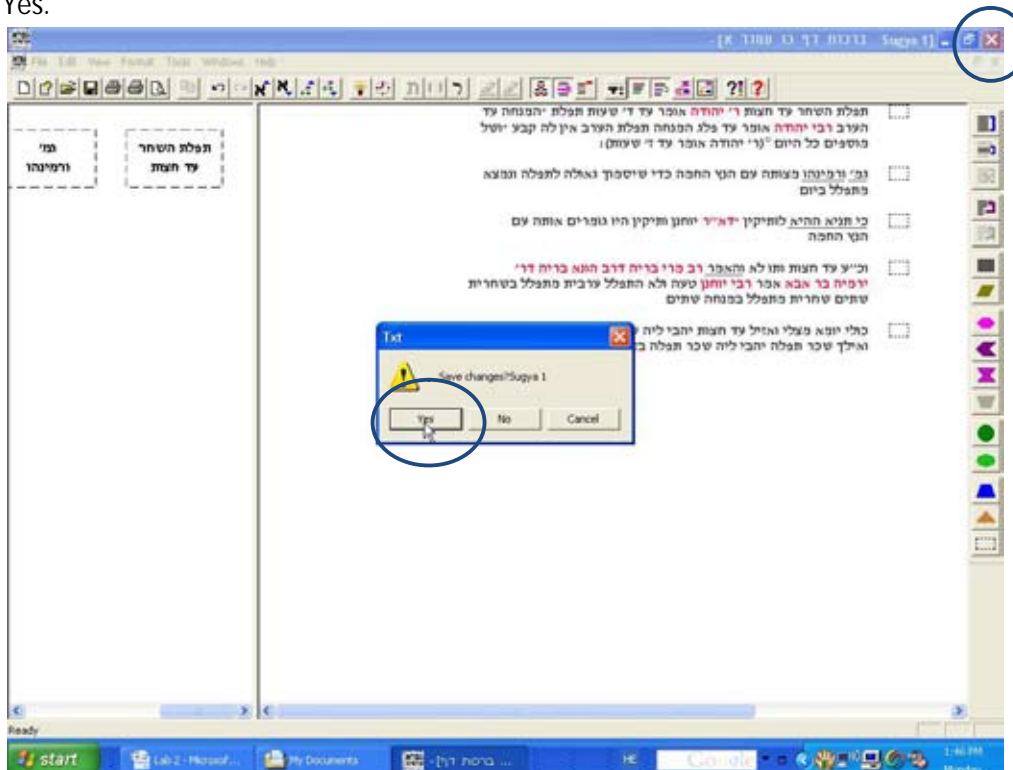
24. Based on the definition, answer the following questions.

- What is the literal meaning of והאמר? \_\_\_\_\_
- What does this word do in a Gemara? \_\_\_\_\_  
\_\_\_\_\_

25. Using these keyword **והאמר**, we will now divide the Gemara. (Hint: Since the 2<sup>nd</sup> paragraph has no keyword, you might need help from your Rebbe to figure out where it begins.) Select the Divide Paragraph button to divide the paragraph.



26. *Congratulations! You have now finished your second Gemara Berura lab.* Click the red X on the top left corner to close the program. When the program asks if you want to save changes, click Yes.





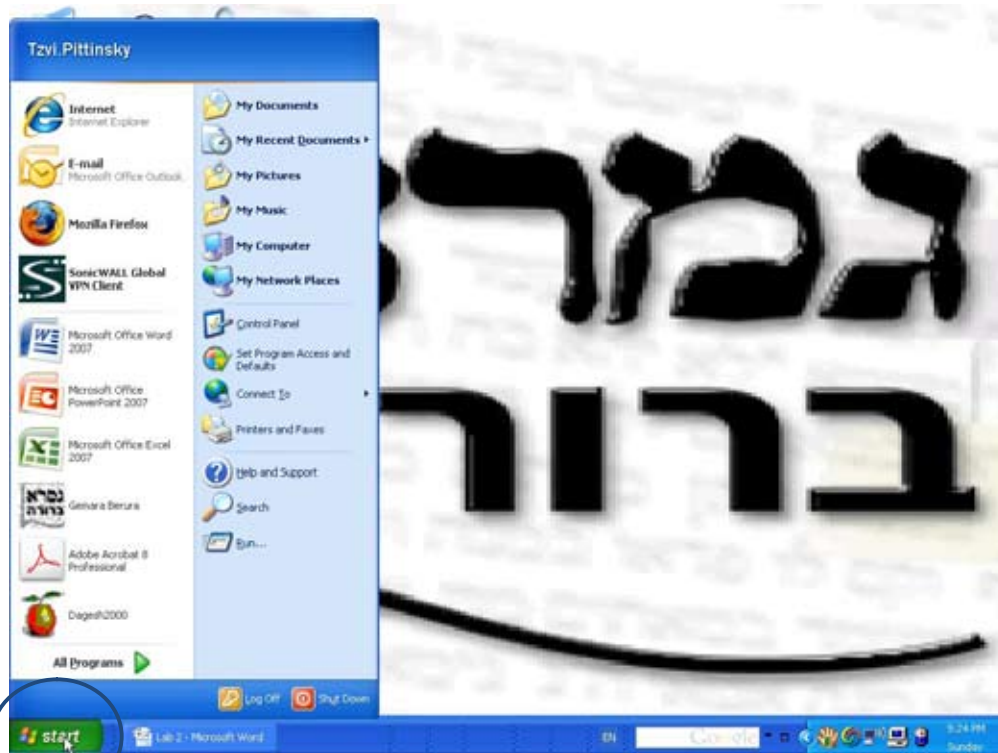
27. This lesson in the computer lab you have learned how to use the following Gemara Berura features. Put a check next to each feature that you know how to do. If you don't remember a feature, look back in the workbook, ask a fellow classmate, or ask your Rebbe. You will be reviewing these features and learning more Gemara Berura features in the coming labs.

No.	Tasks for formatting a Sugiya	Done ✓
1	<u>Open</u> a Saved Sugya from your my Documents folder	
2	<u>Underline</u> the keywords in the Sugiya	
3	<u>Highlight</u> the names of the sages in the Sugiya	
4	<u>Open</u> Talmudic Sages biographies <u>Look up</u> names of Sages	
5	<u>Divide</u> the Sugiya into paragraphs	
6	<u>Save</u> the Sugiya	
7	<u>Add</u> the rest of the Sugiya	

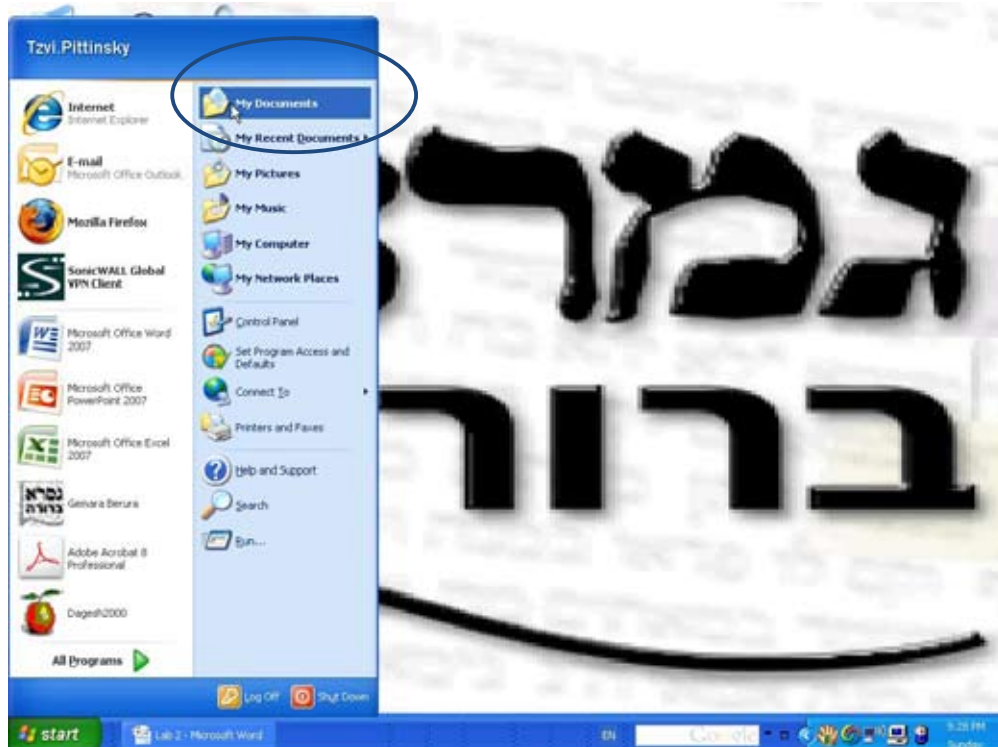
# Lab 3



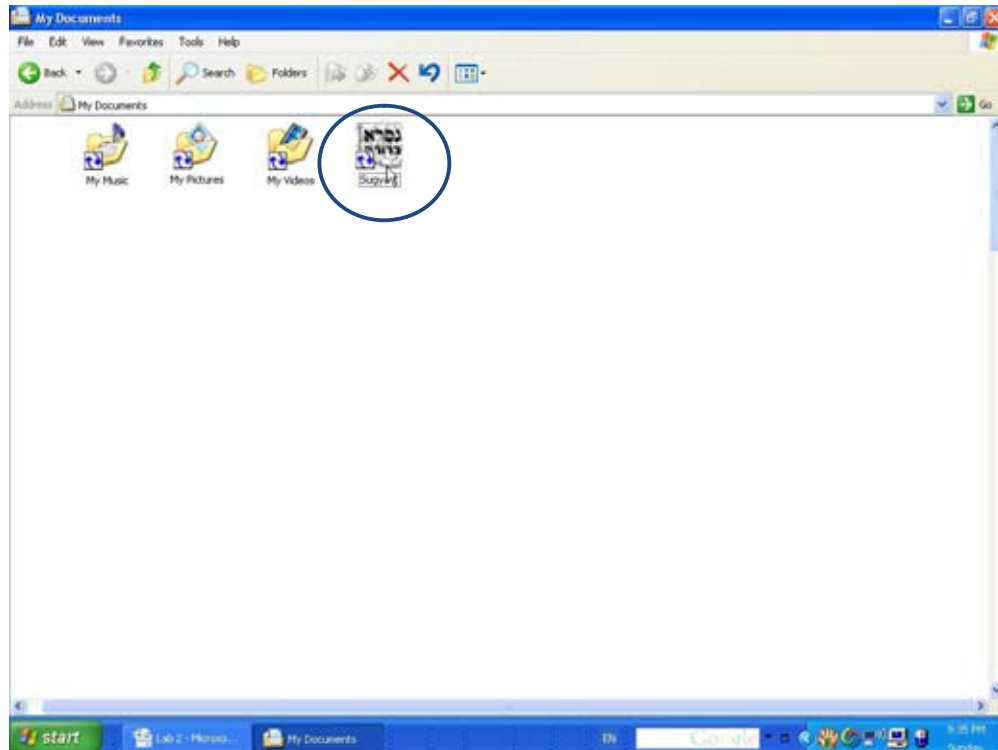
1. In this lab we are going to open our Saved Sugya from the previous lab and continue working on it. Press the Start Menu.



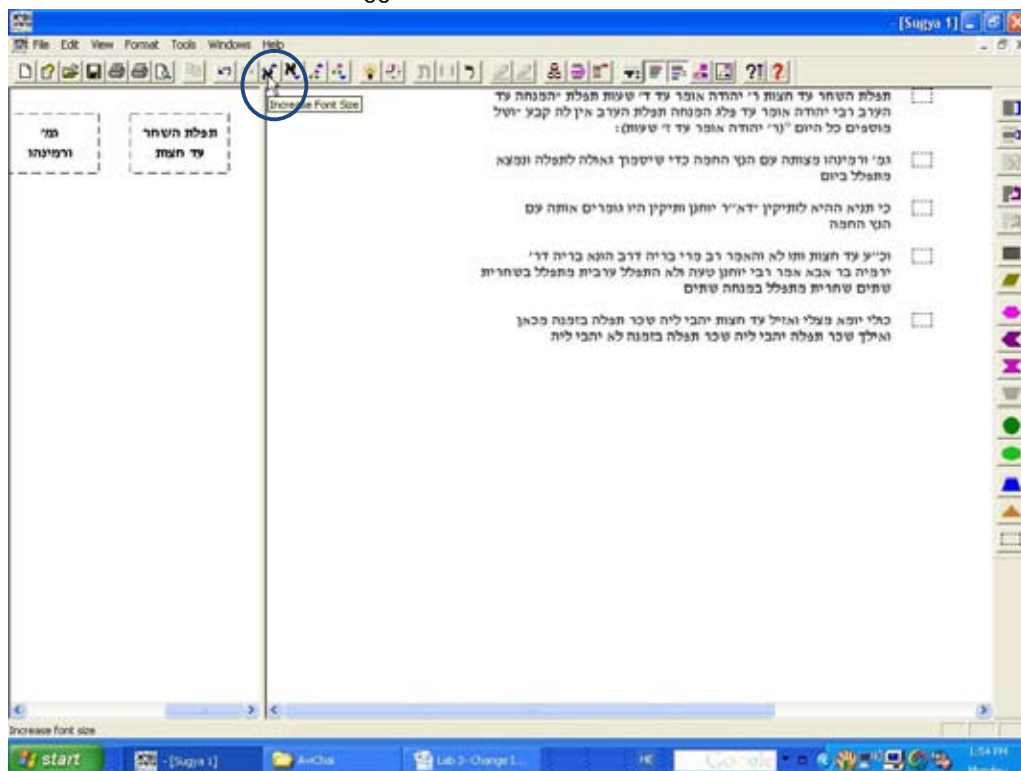
2. Click on the My Documents folder to open it.



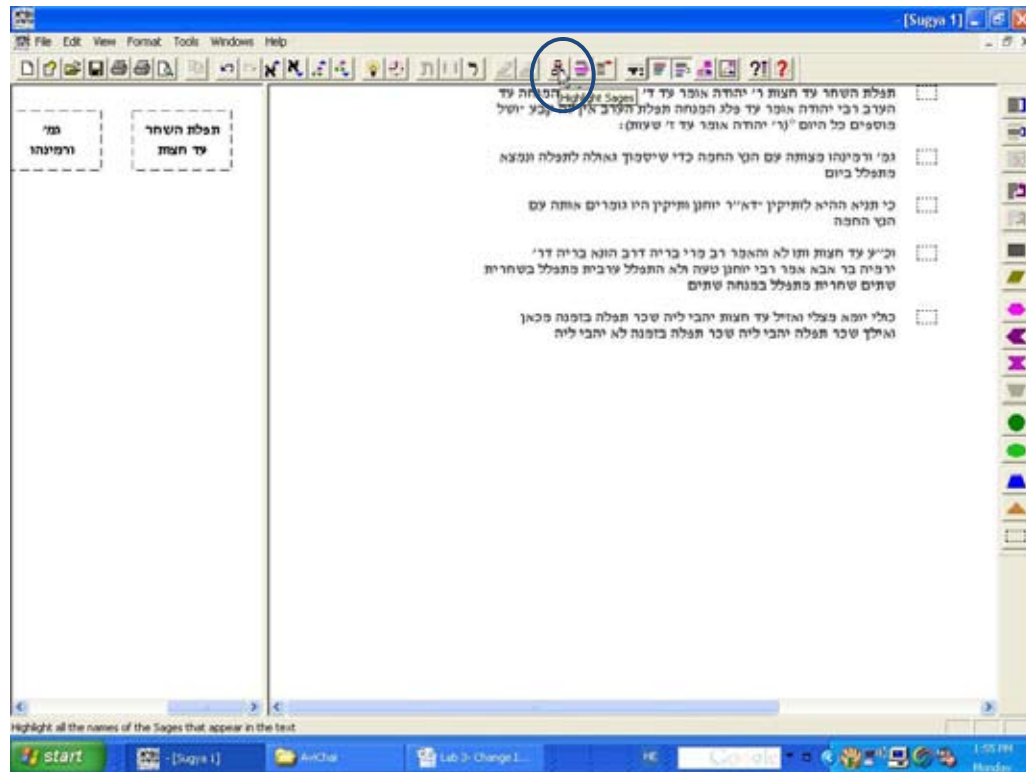
3. Select the Gemara Berura Sugya that you saved last lab. Click on it to open.



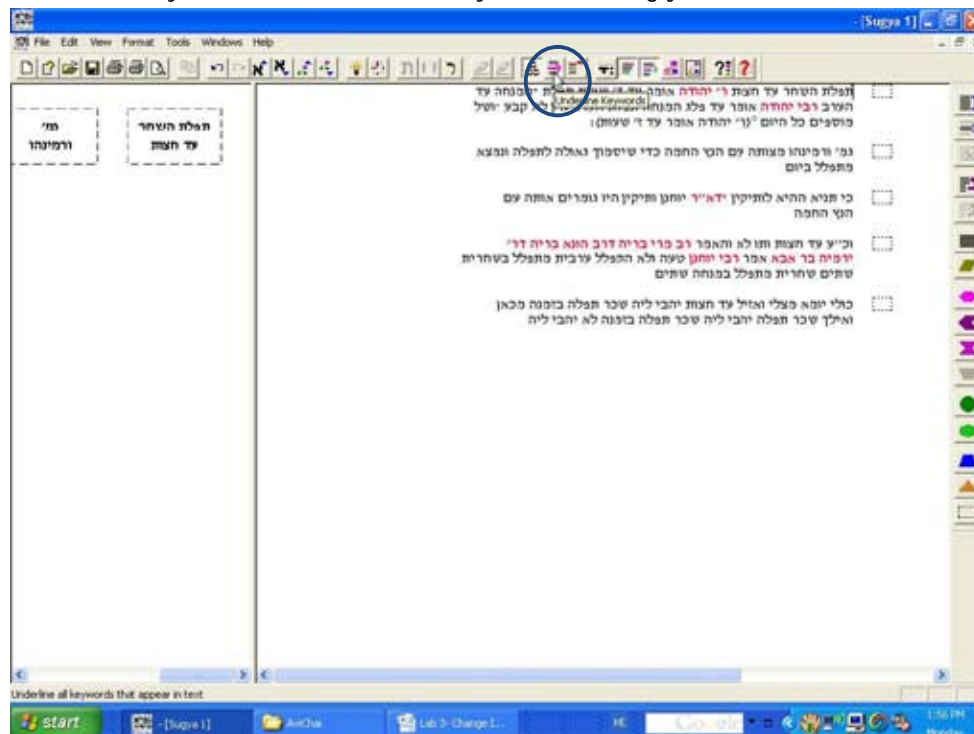
4. You now see the Sugya that you were working on the last 2 classes. Select 'Increase Font Size' 2 times to make the font bigger.



- Click on the Highlight Sages button to highlight all Sages in the Sugya.

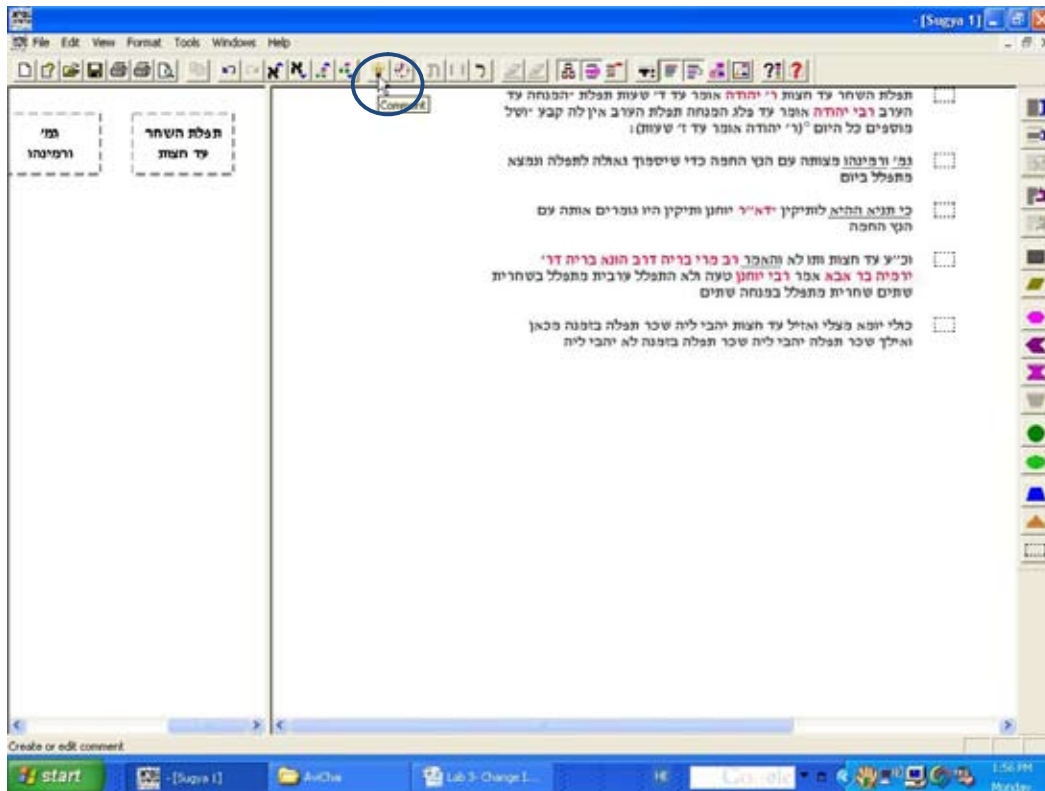


- Click Underline Keywords to underline all keywords in a sugiya.

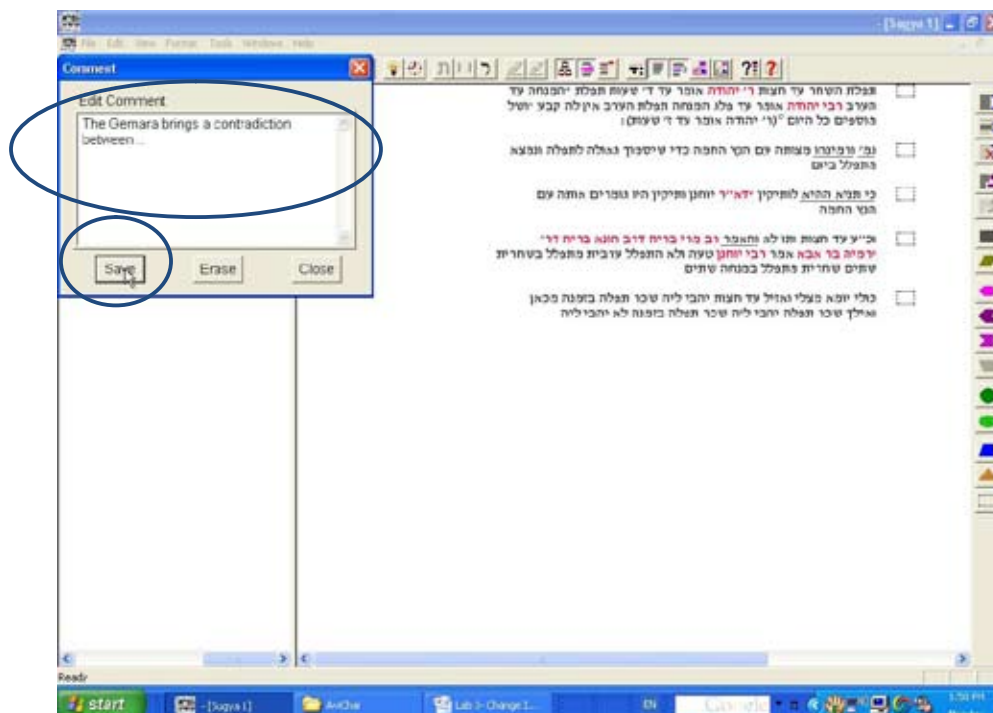




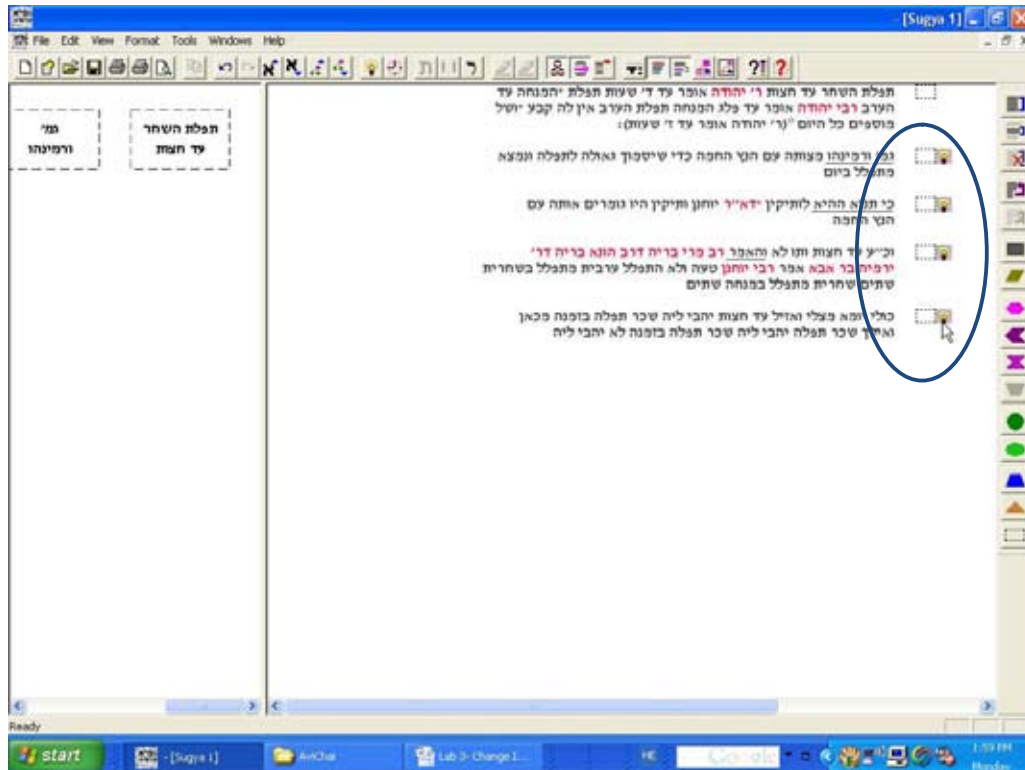
7. You will now review the Gemara we have done in the past by adding comments to each line. Select the first line of Gemara and click on the lightbulb icon to open the comments window.



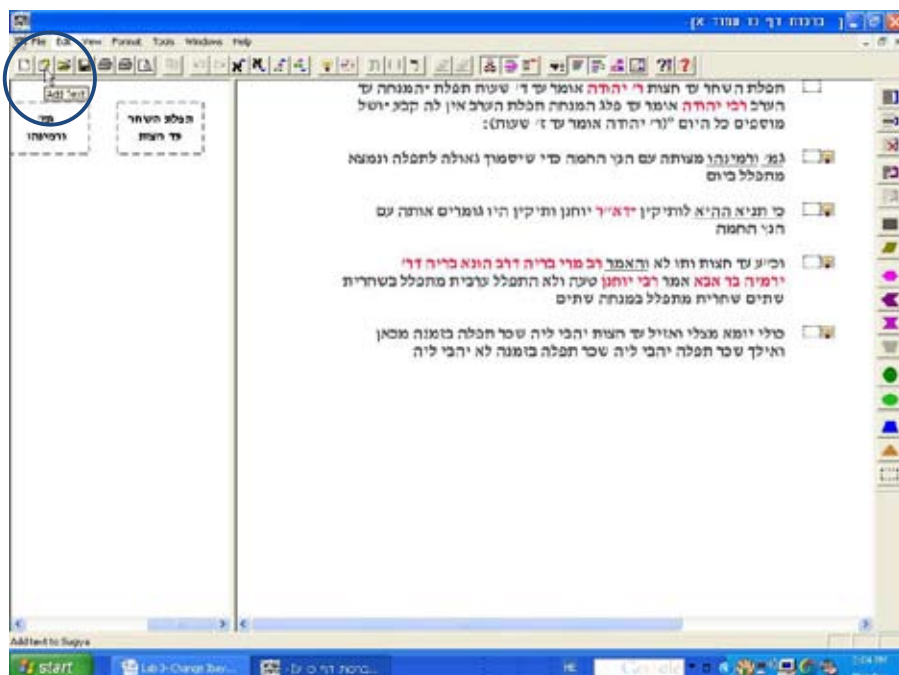
8. Add a comment explaining the first line of the Gemara in your own words and then click i Save i.



9. Repeat the instruction above to select the next 3 paragraphs of the Gemara, add a comment explaining each paragraph in your own words, and save each comment. When you are done the editing screen should look like this.

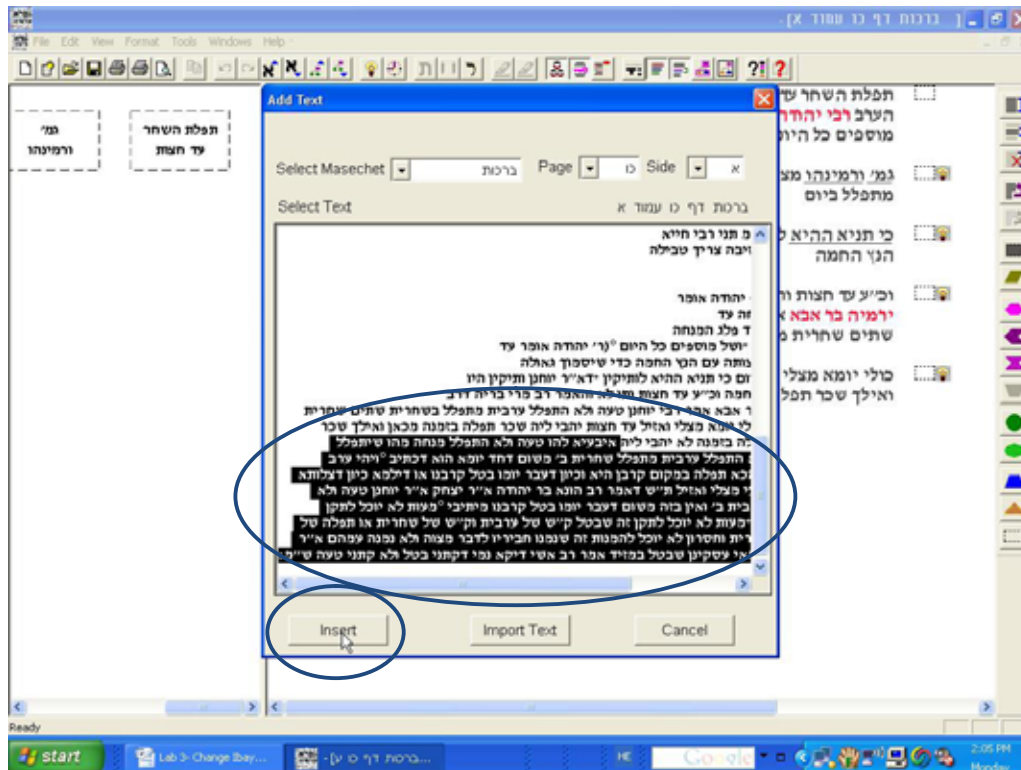


10. We are now ready to continue the Gemara. To do this we must add text to the editing screen. Select the Add Text icon.

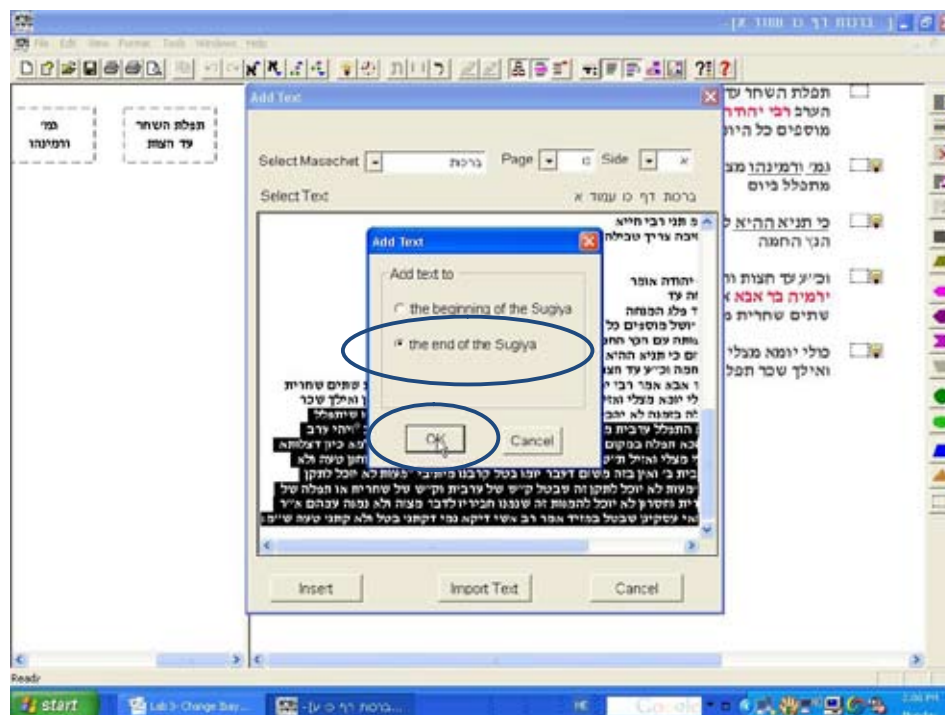




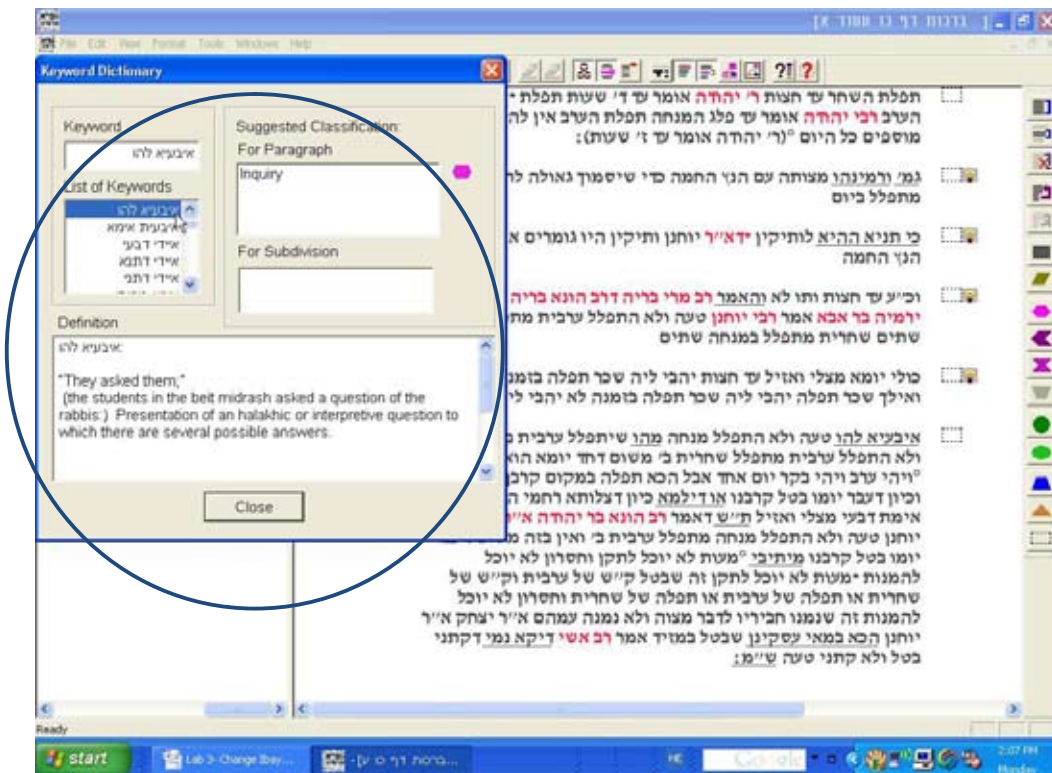
11. Select from להו איבעיא (8 lines from the bottom) until the end of the page and click Insert.



12. A screen will come up asking to Add text to the beginning of the Sugiya or the end of the Sugiya. Make sure that the end of the Sugiya is selected and click OK.



13. Select the keyword **איבעיא להו**, right click on the keyword dictionary, select the keyword and read its definition.



14. Based on the definition, answer the following questions.

a. What is the literal meaning of **איבעיא להו**? \_\_\_\_\_

b. What does this word do in a Gemara? \_\_\_\_\_

c. What other keywords often appear together with **איבעיא להו** and what do they do? \_\_\_\_\_

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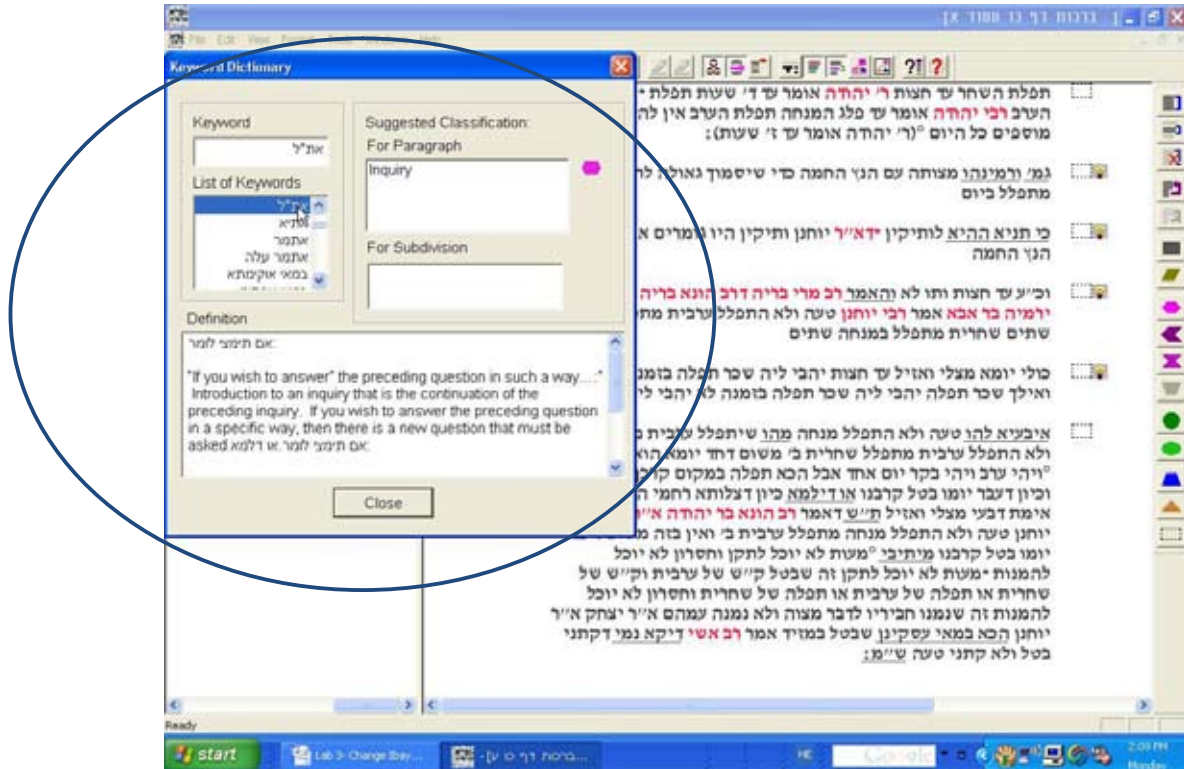


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15. Now select the keyword **את"ל**, right click on the keyword dictionary, and read its definition.

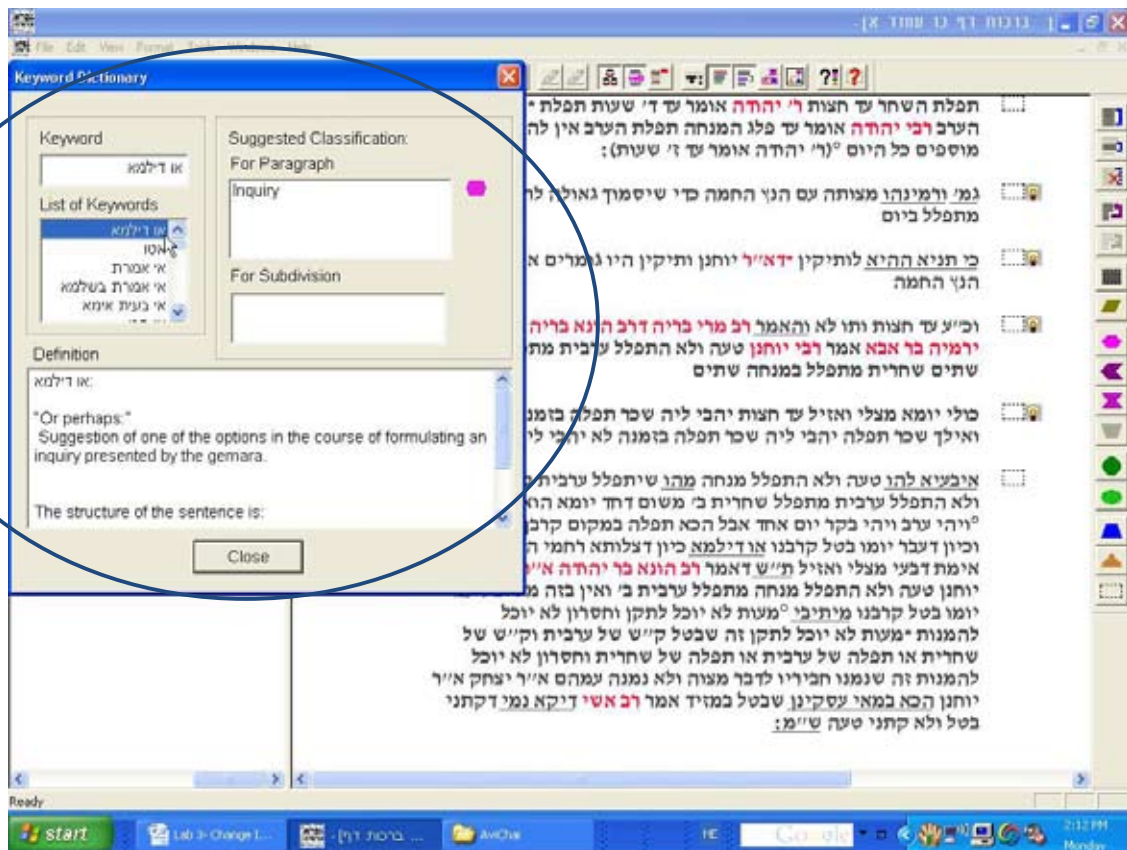


16. Based on the definition, answer the following questions.

- What does the abbreviation **את"ל** stand for? \_\_\_\_\_
- What is the literal meaning of **את"ל**? \_\_\_\_\_
- What does this word do in a Gemara? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- What other keywords often appear together with **את"ל** and what do they do? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



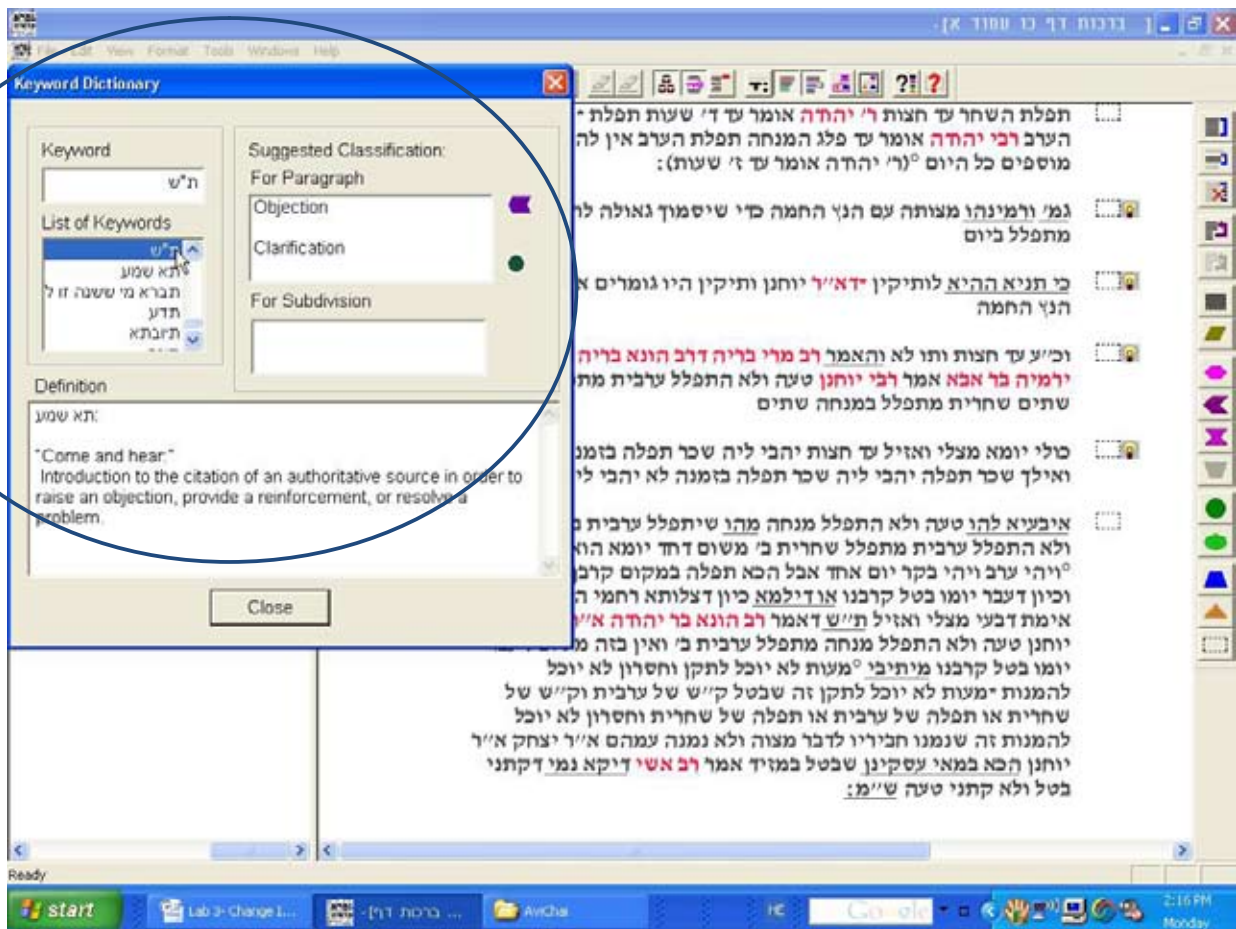
17. Now select the keyword **או דילמא**, right click on the keyword dictionary, and read its definition.



18. Based on the definition, answer the following questions.

- What is the literal meaning of **או דילמא**? \_\_\_\_\_
- What does this word do in a Gemara? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- What other keywords often appear together with **או דילמא** and what do they do? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

19. Now select the keyword ת"ש, right click on the keyword dictionary, and read its definition.



20. Based on the definition, answer the following questions.

- What does the abbreviation ת"ש stand for? \_\_\_\_\_
- What is the literal meaning of ת"ש? \_\_\_\_\_
- What does this word do in a Gemara? \_\_\_\_\_

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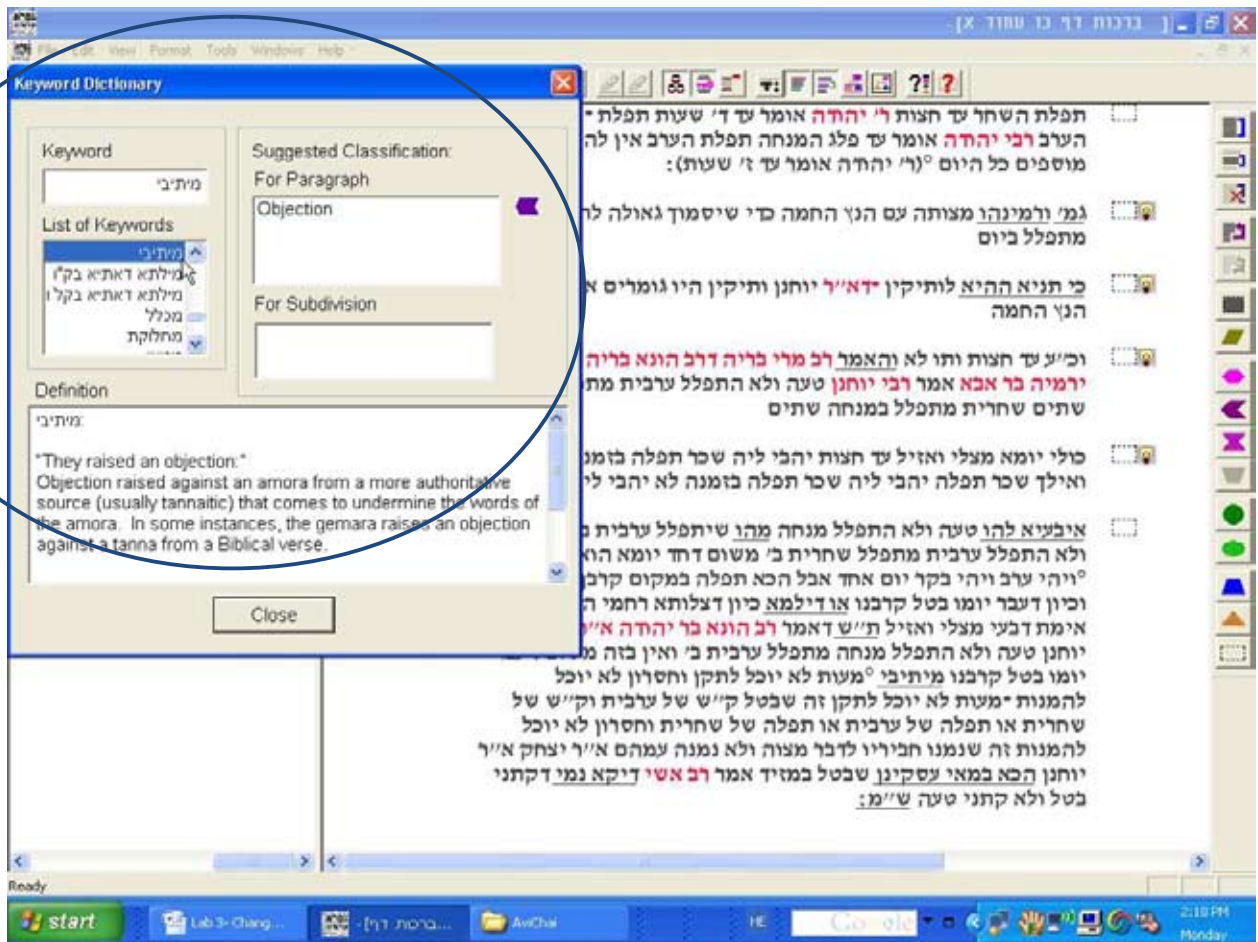


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21. Now select the keyword **מיתיבי**, right click on the keyword dictionary, and read its definition.



22. Based on the definition, answer the following questions.

a. What is the literal meaning of **מיתיבי**? \_\_\_\_\_

b. What does this word do in a Gemara? \_\_\_\_\_

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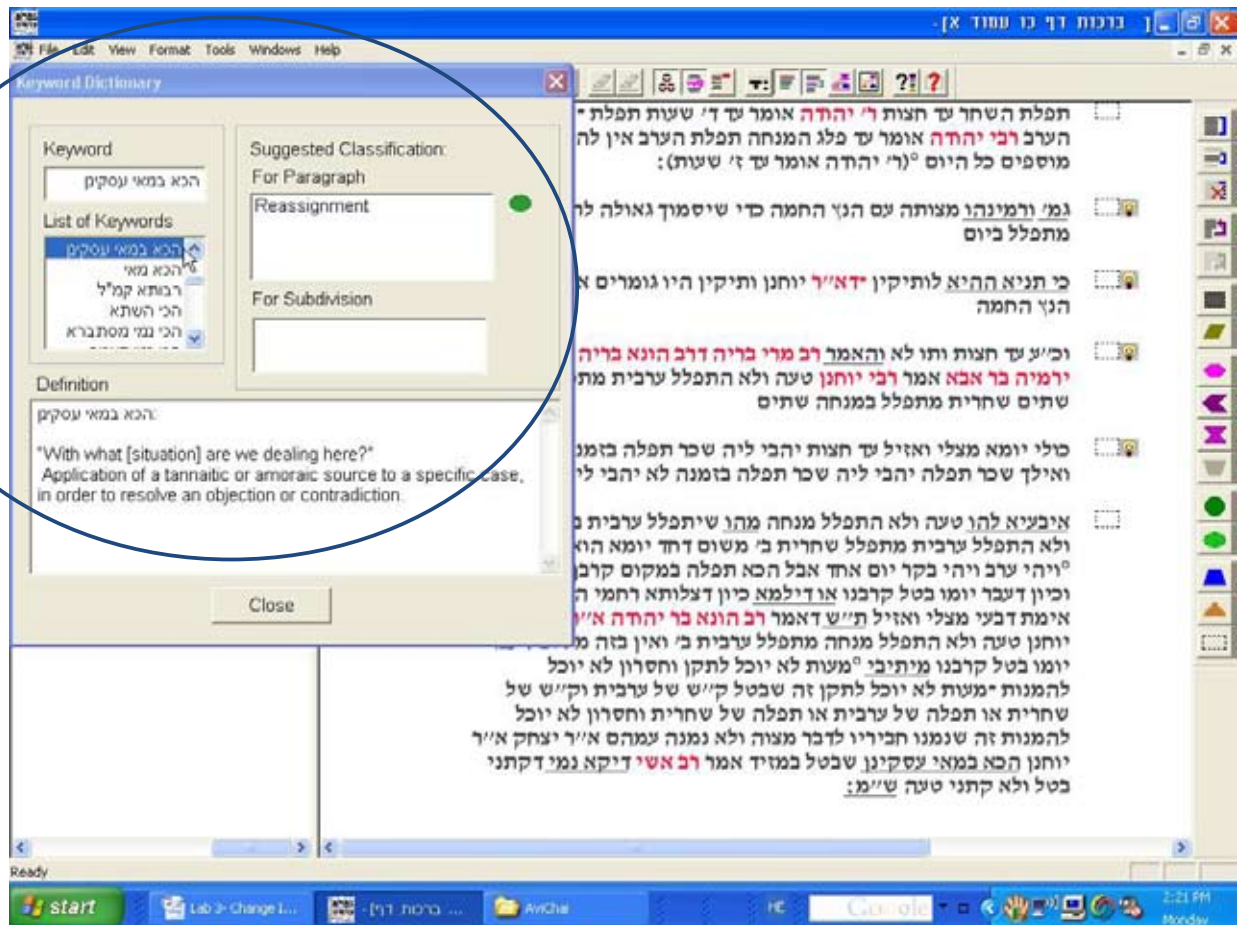
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23. Now select the keyword **הכא במאי עסקין**, right click on the keyword dictionary, and read its definition.



24. Based on the definition, answer the following questions.

a. What is the literal meaning of **הכא במאי עסקין**? \_\_\_\_\_

b. What does this word do in a Gemara? \_\_\_\_\_

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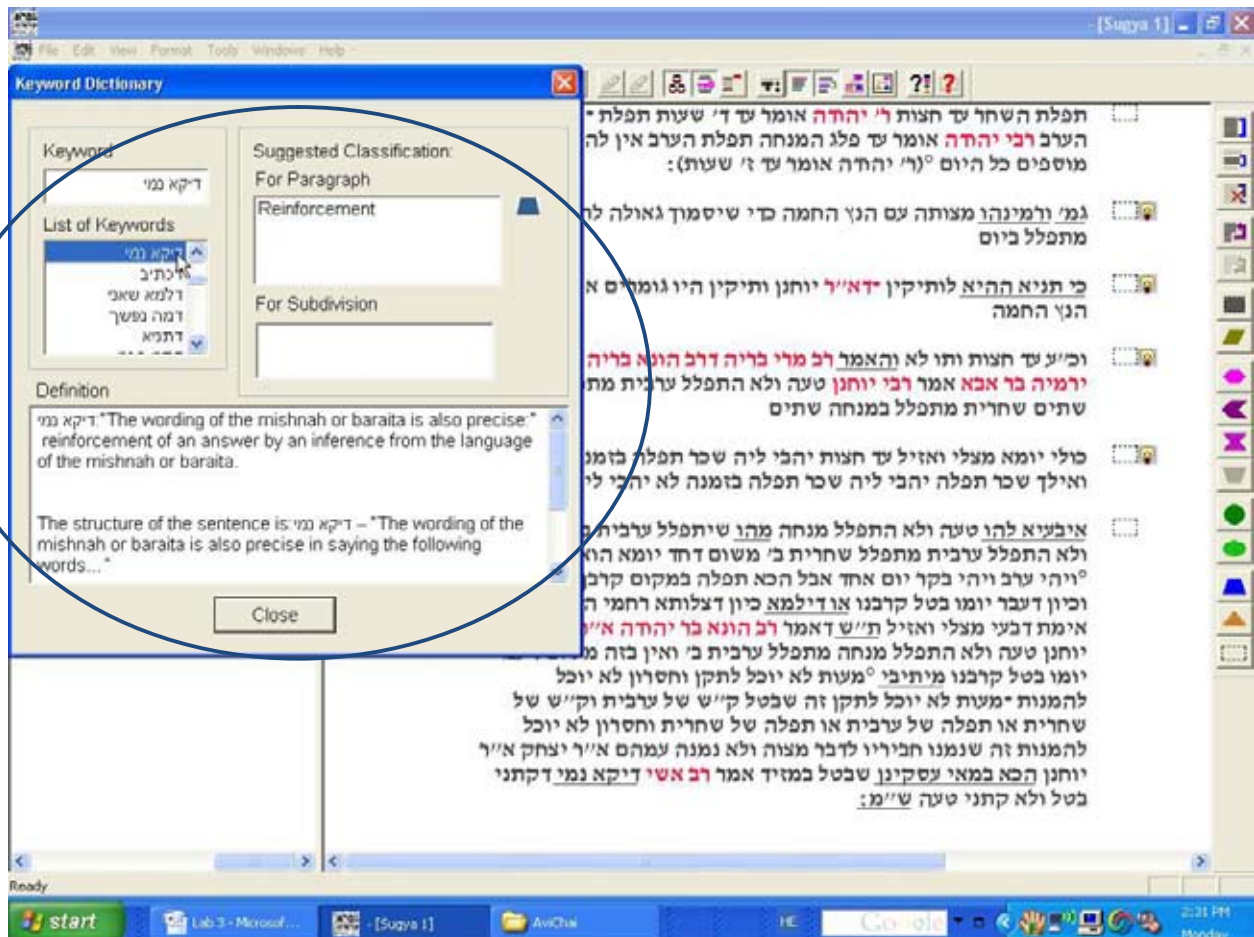


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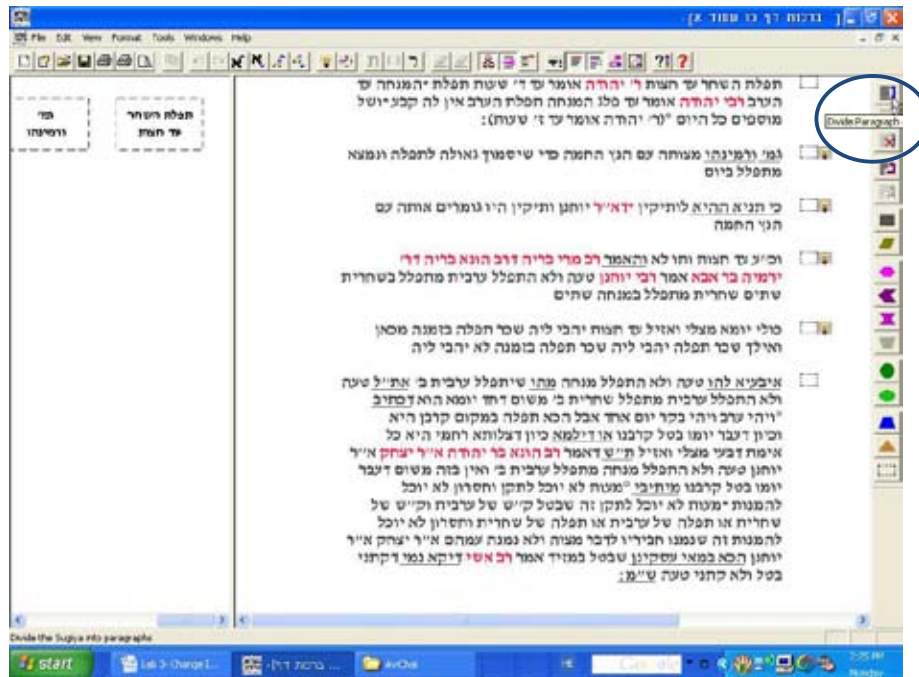
25. Now select the keyword **דיקא נמי**, right click on the keyword dictionary, and read its definition.



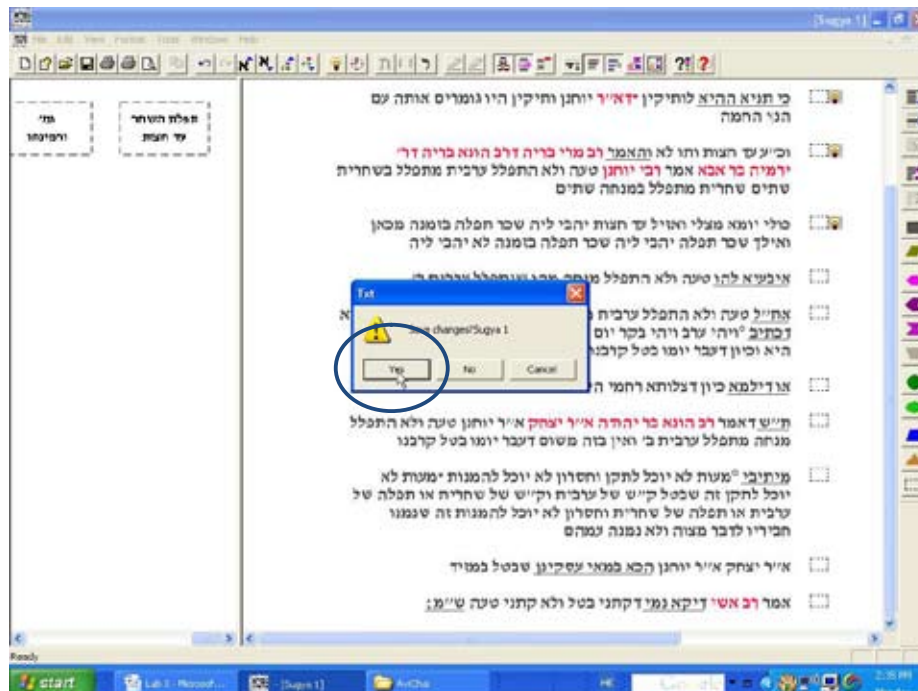
26. Based on the definition, answer the following questions.

- What is the literal meaning of **דיקא נמי**? \_\_\_\_\_
- What does this word do in a Gemara? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

27. Using these keywords להו איבעיא דל, או דילמא, את"ל, איבעיא להו, and דיקא נמי, divide the Gemara into 7 parts. Select the Divide Paragraph button to divide the paragraph.



28. Congratulations! You have now finished your third Gemara Berura lab. In the next lab we will review this entire Gemara and introduce the last 2 important features in Gemara Berura, Classify and Connect. Click the red x to close the program. When it asks you if you want to save changes, click Yes.





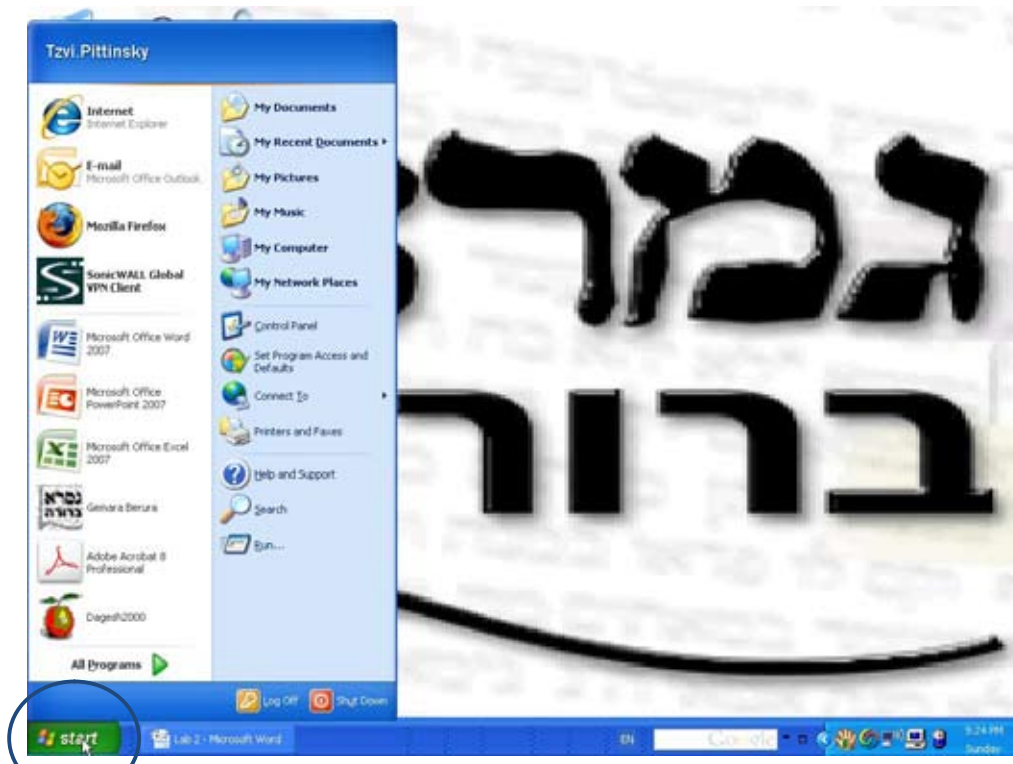
29. This lesson in the computer lab you have learned how to use the following Gemara Berura features. Put a check next to each feature that you know how to do. If you don't remember a feature, look back in the workbook, ask a fellow classmate, or ask your Rebbe. You will be reviewing these features and learning more Gemara Berura features in the coming labs.

No.	Tasks for formatting a Sugiya	Done √
1	<u>Open</u> a Saved Sugya from your my Documents folder	
2	<u>Underline</u> the keywords in the Sugiya	
3	<u>Highlight</u> the names of the sages in the Sugiya	
4	<u>Open</u> keywords dictionary <u>Look up</u> keywords	
5	<u>Divide</u> the Sugiya into paragraphs	
6	<u>Save</u> the Sugiya	
7	<u>Add</u> the rest of the Sugiya	
8	<u>Increase/Decrease</u> the font size	
9	<u>Add</u> an explanation to paragraphs in a "comment" window	

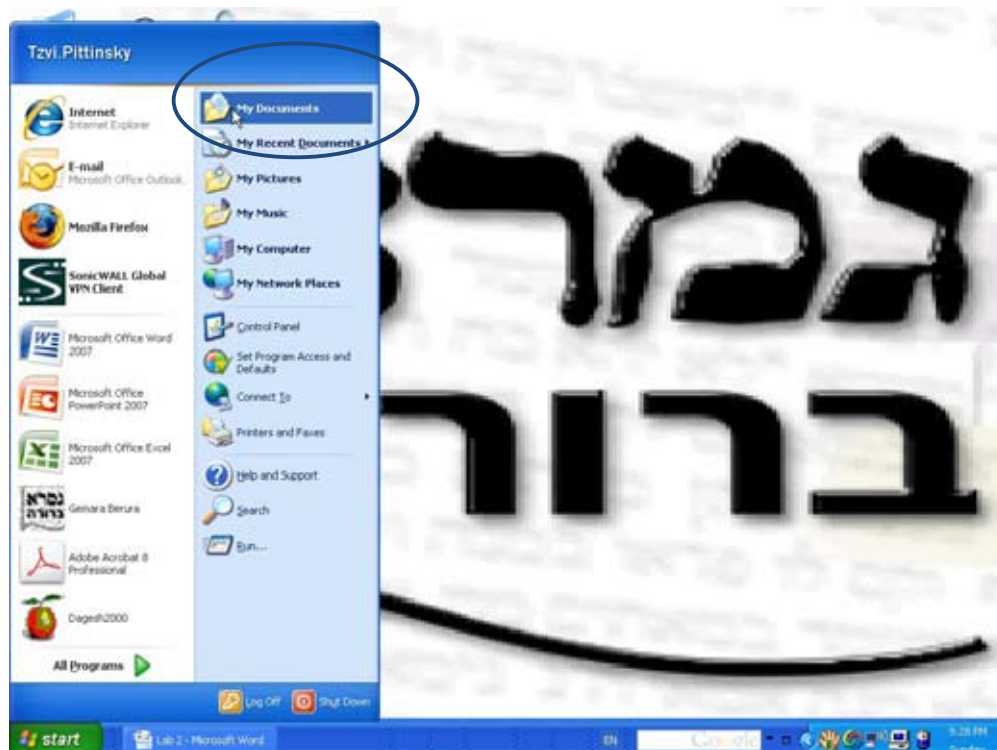
# Lab 4



1. In this lab we are going to open our Saved Sugya from the previous labs and continue working on it. Press the Start Menu.

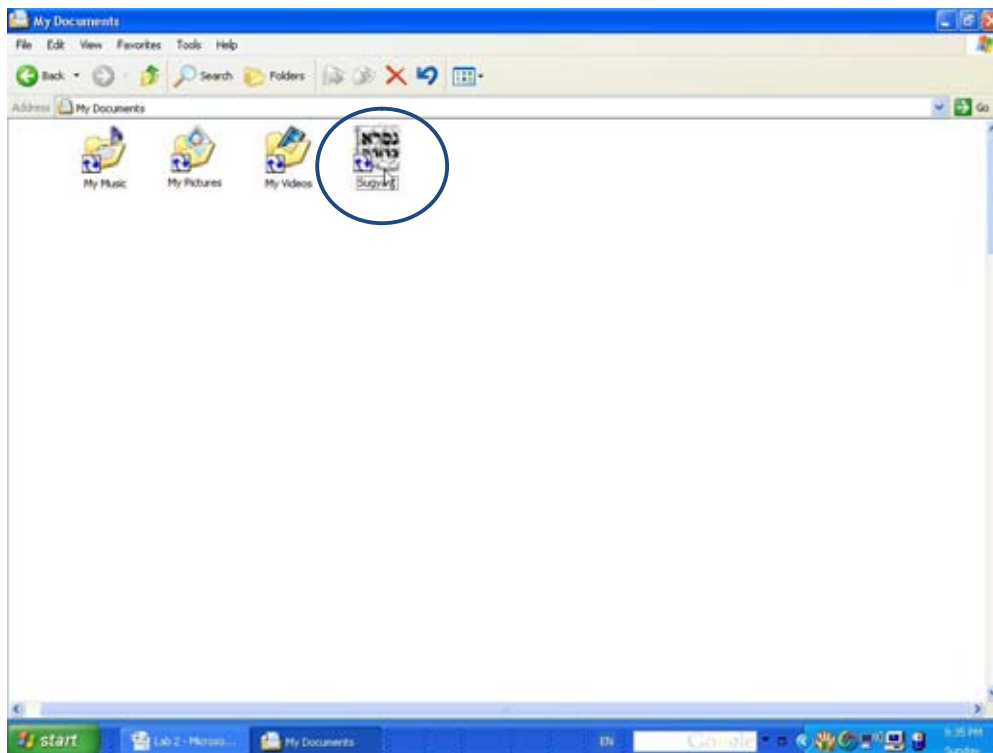


2. Click on the My Documents folder to open it.

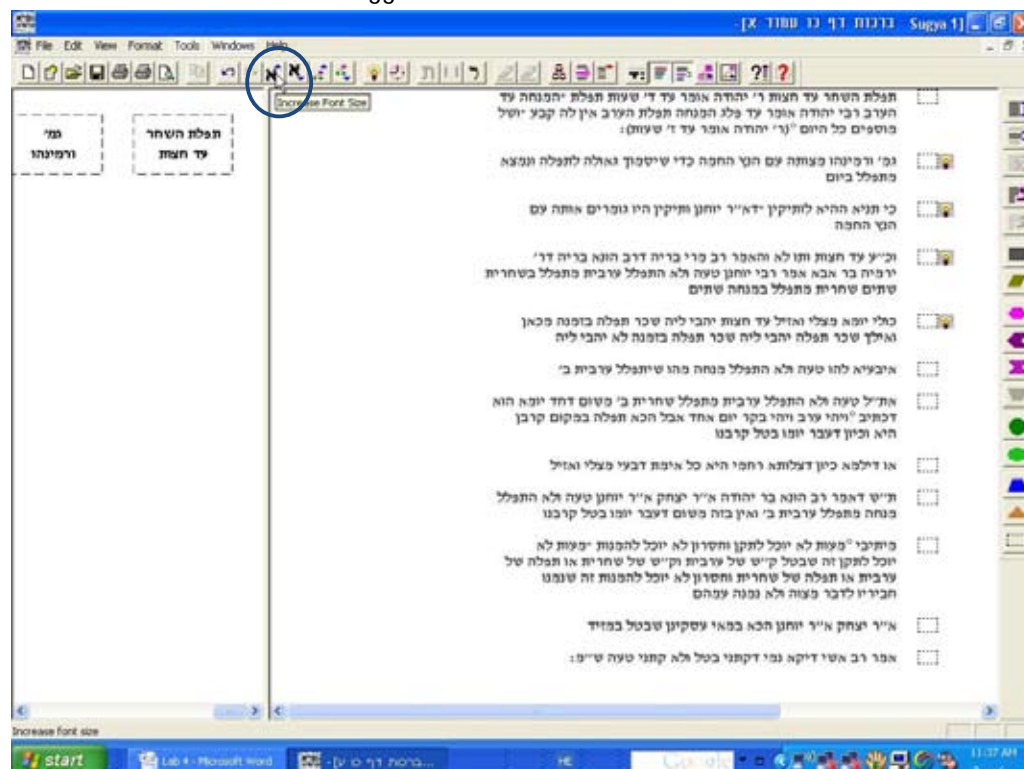




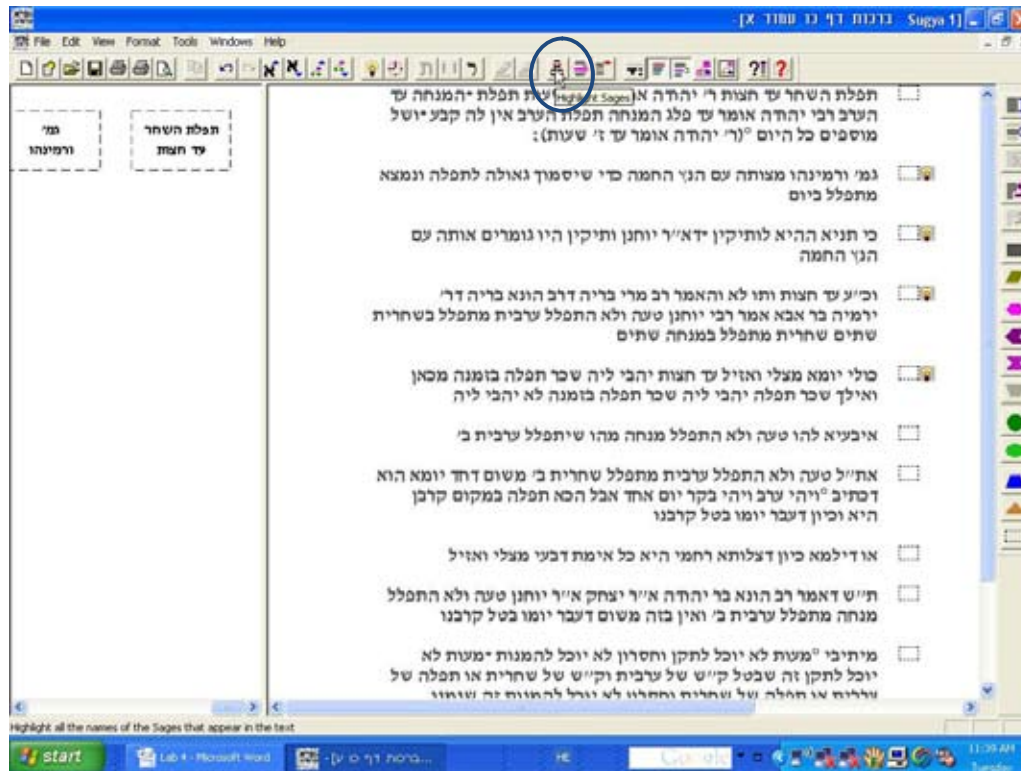
3. Select the Gemara Berura Sugya that you saved last lab. Click on it to open.



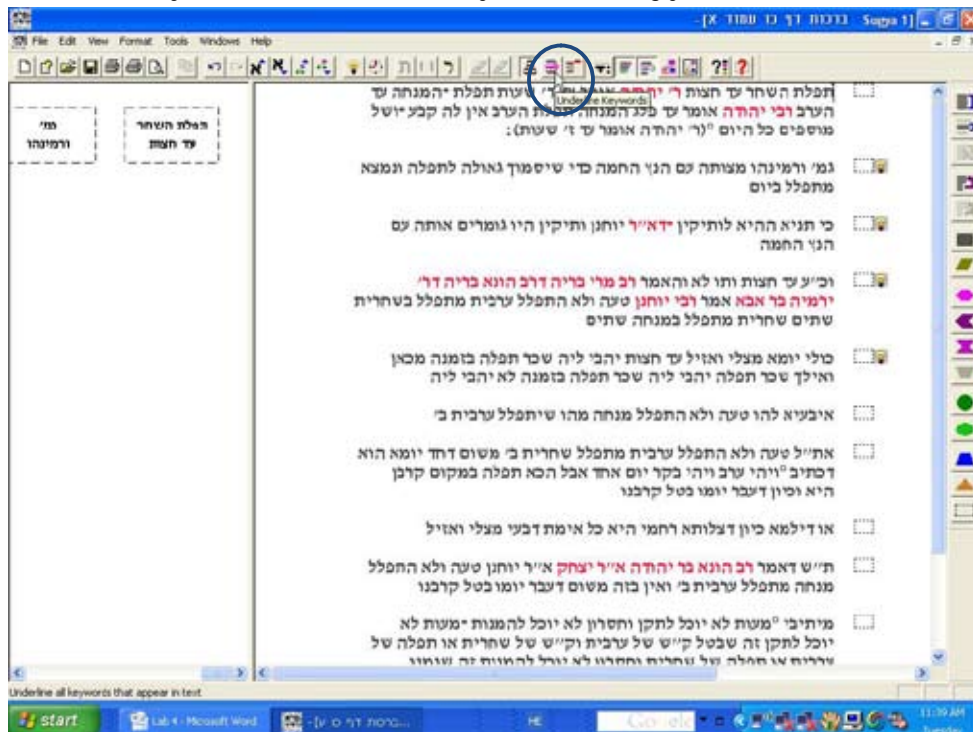
4. You now see the Sugya that you were working on the last 2 classes. Select 'Increase Font Size' 2 times to make the font bigger.



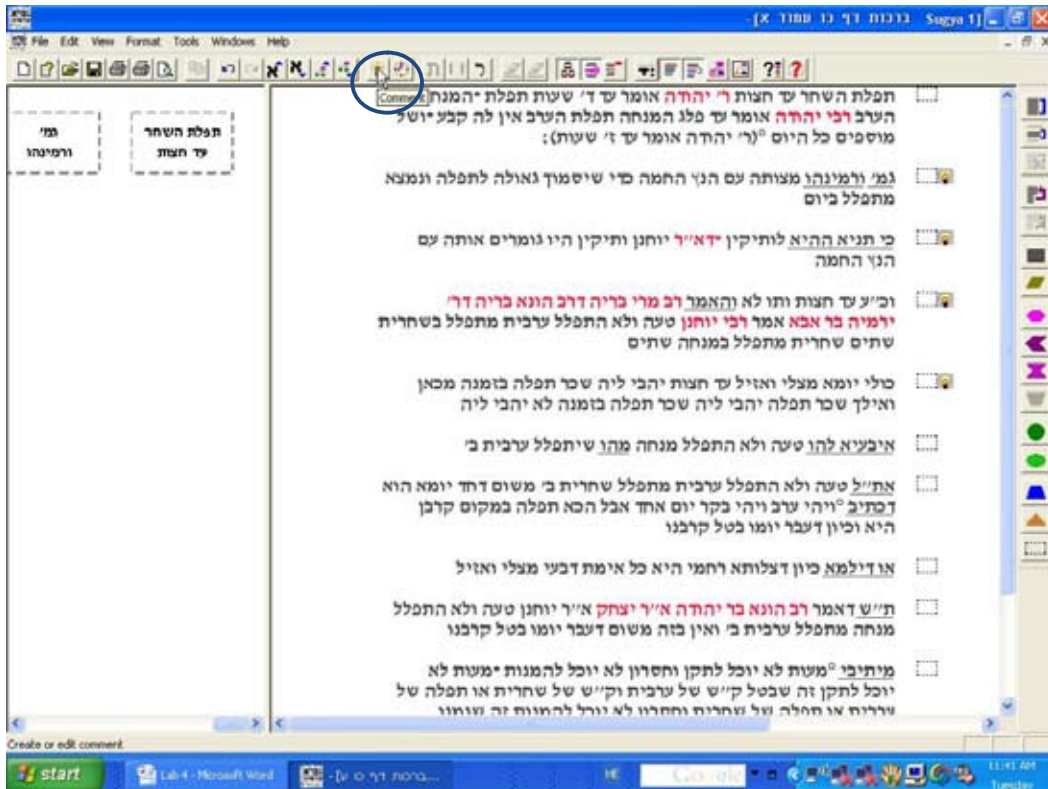
5. Click on the Highlight Sages button to highlight all Sages in the Sugya.



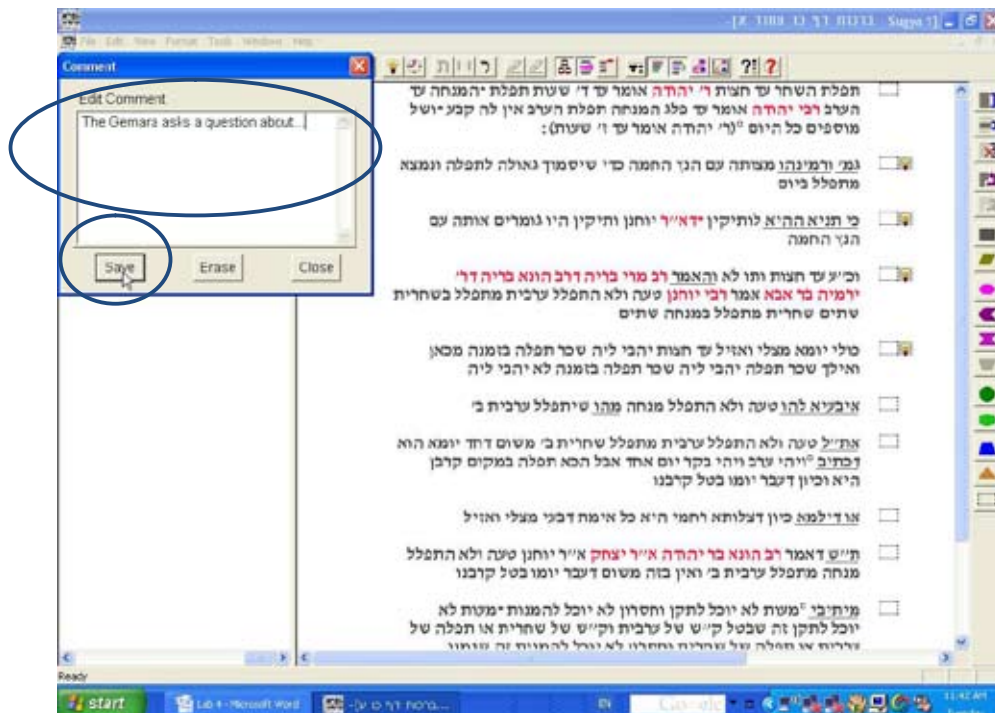
6. Click Underline Keywords to underline all keywords in a sugiya.



7. You will now review the Gemara we have done in the the last lab by adding comments to each line. Select the first line of Gemara and click on the lightbulb icon to open the comments window.

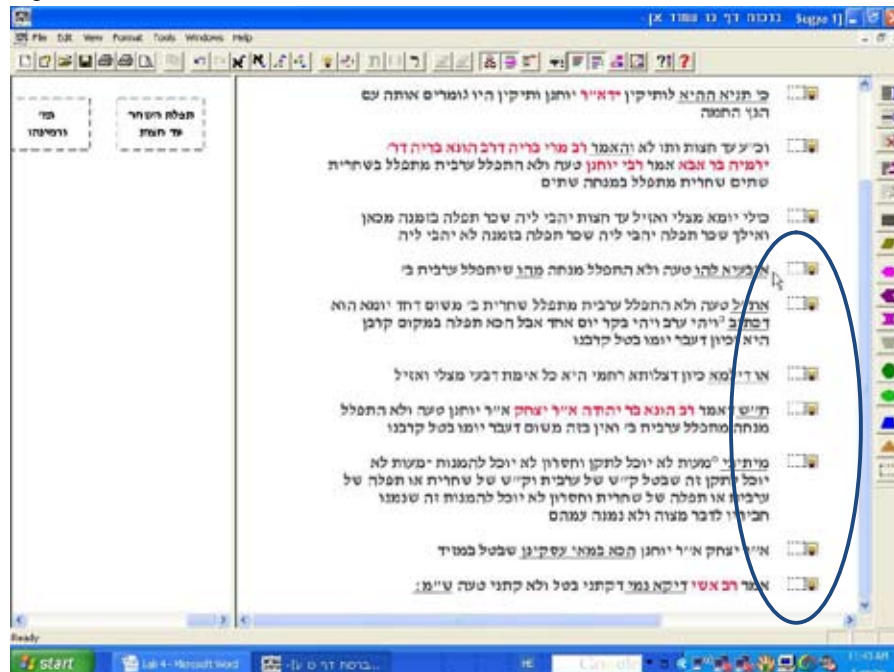


8. Add a comment explaining the first line of the Gemara in your own words and then click Save.





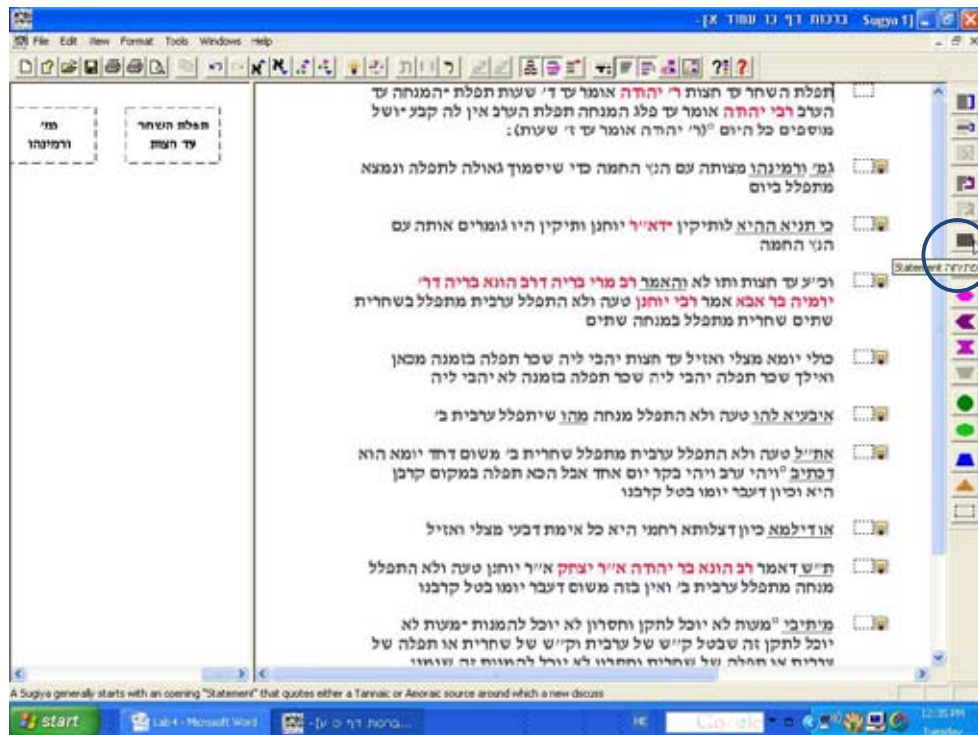
9. Repeat the instruction above to select the next 7 paragraphs of the Gemara, add a comment explaining each paragraph in your own words, and save each comment. When you are done the editing screen should look like this.



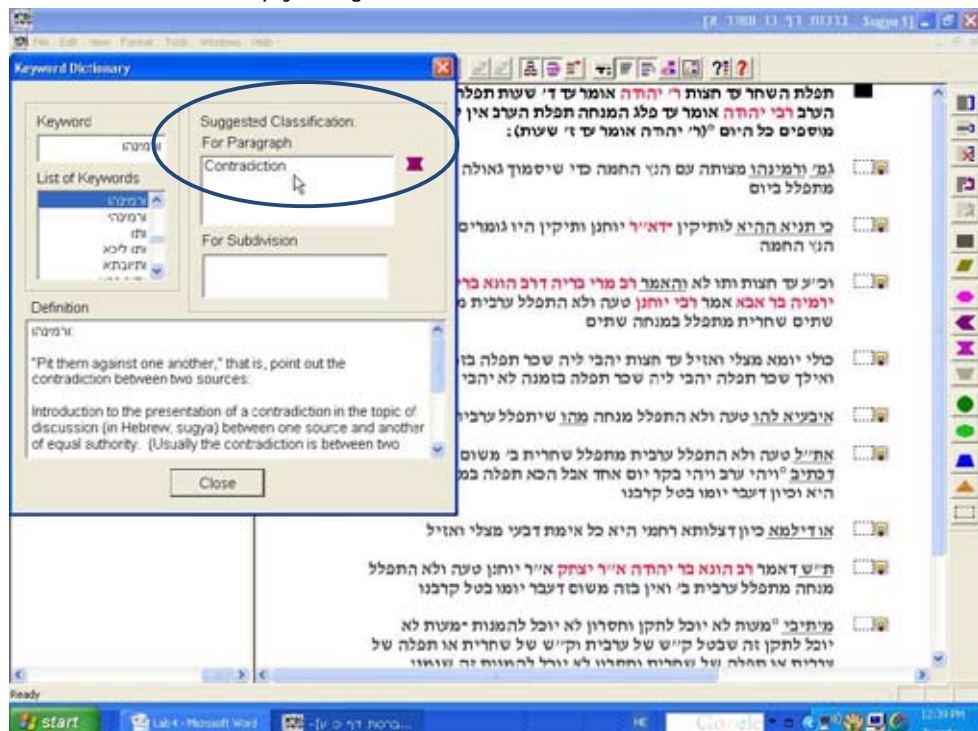
10. We are now ready to classify the Gemara according to what it does in the Sugya. Classifications are the punctuation that Gemara Berura uses for each step of the discussion. Each classification has its own unique name, shape, and color. We will only focus on the following classifications: Statement, Inquiry, Objection, Contradiction, Clarification, and Reinforcement. See the diagram below with these classifications, their shape, and color.



11. First we will classify the Mishna. All Mishnayos are Statements since they begin the discussion. Select the Mishna with your mouse. Now click on the first classification, the black box, which indicates a statement.

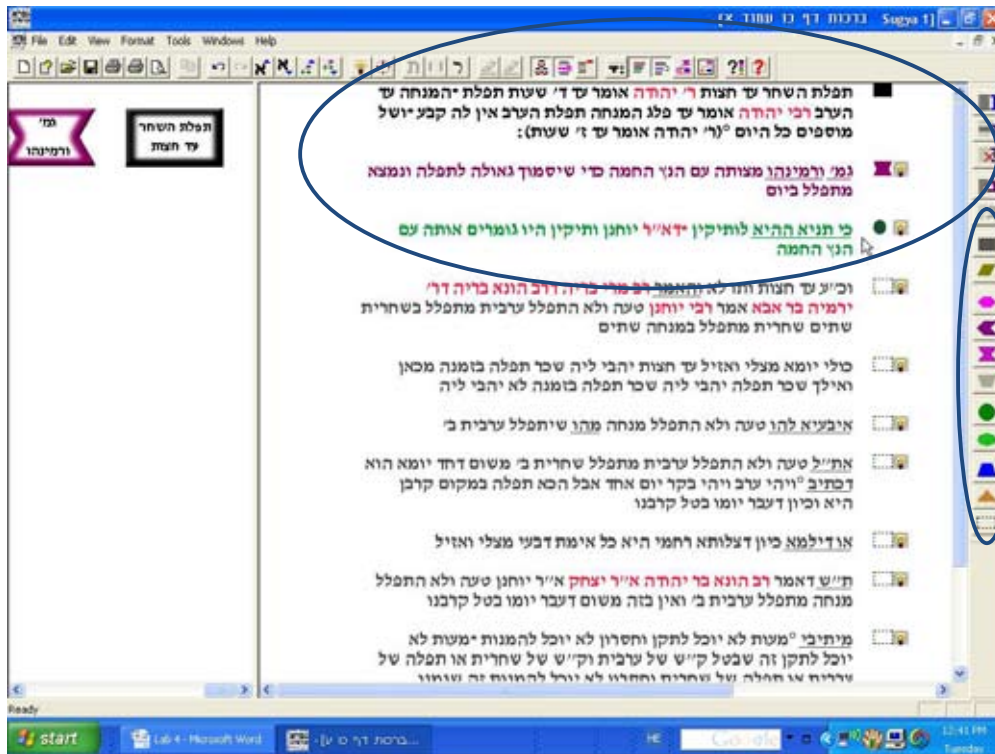


12. Using these 2 keywords, **כי תניא ההיא** and **ורמינהו**, we will classify the first 2 lines of the Gemara. Remember, when you right click and then look up a keyword, it gives you a suggested classification. This should help you figure out the correct classification.

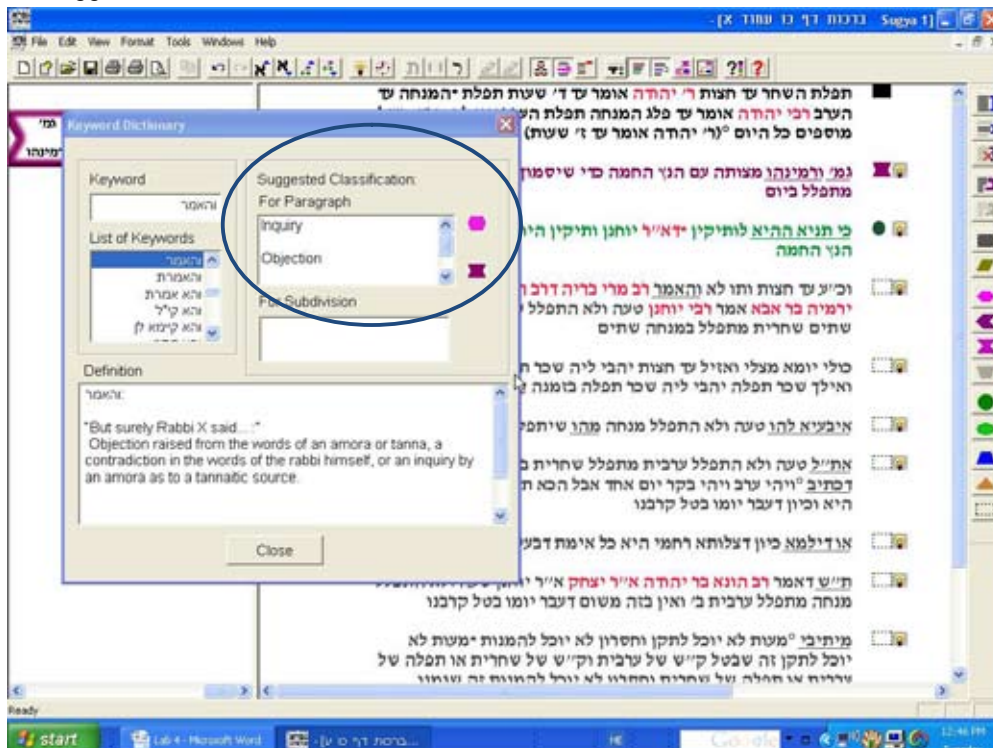




13. Classify the first 2 steps of the Gemara by selecting each line with your mouse and then clicking on the correct classification. When you are finished the Gemara should look as it does below.

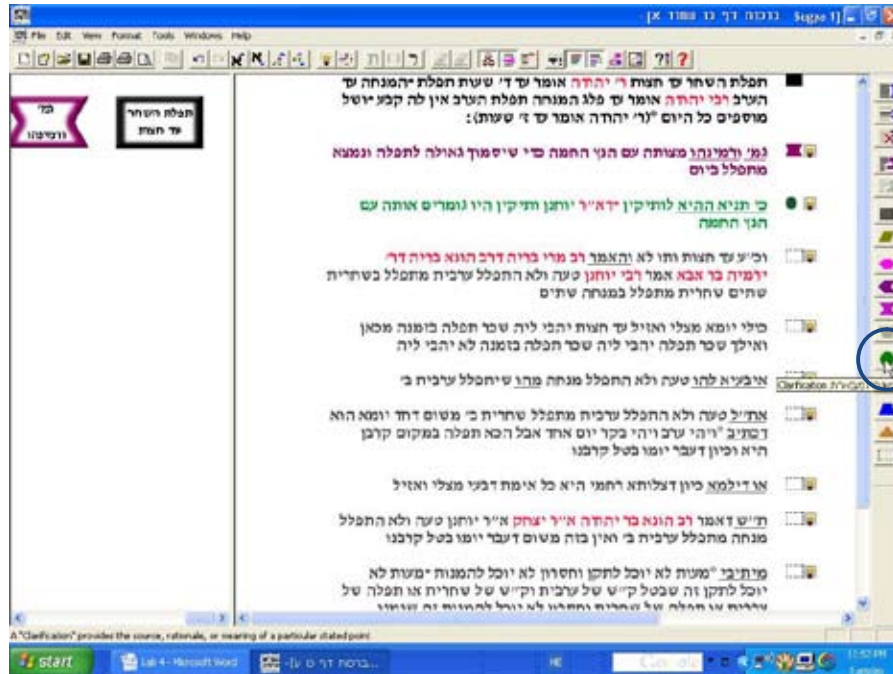


14. We are now ready to continue classifying the Gemara. Select the next keyword, והאמר, and look up its suggested classification.

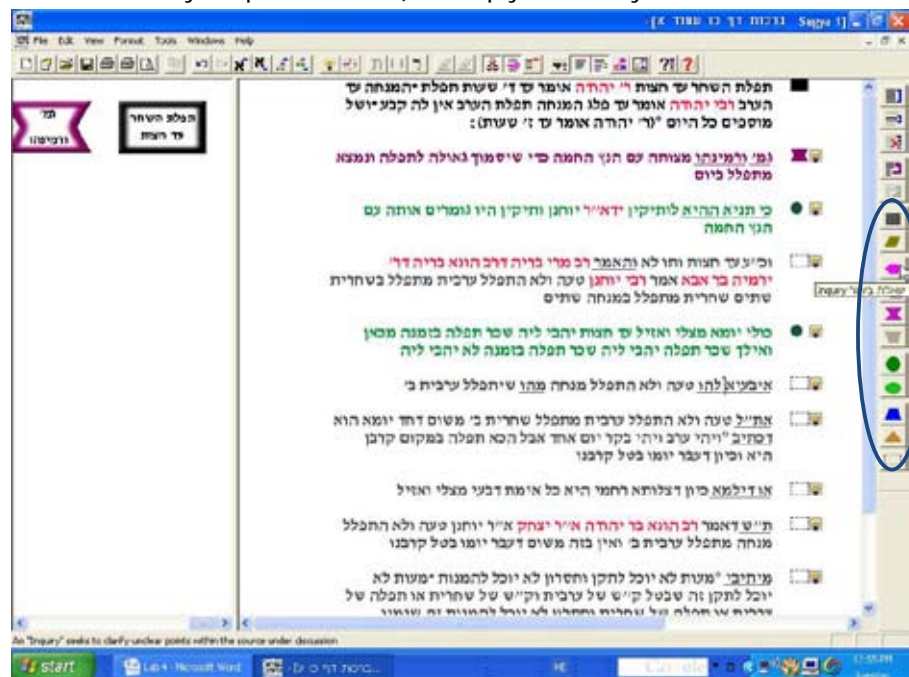




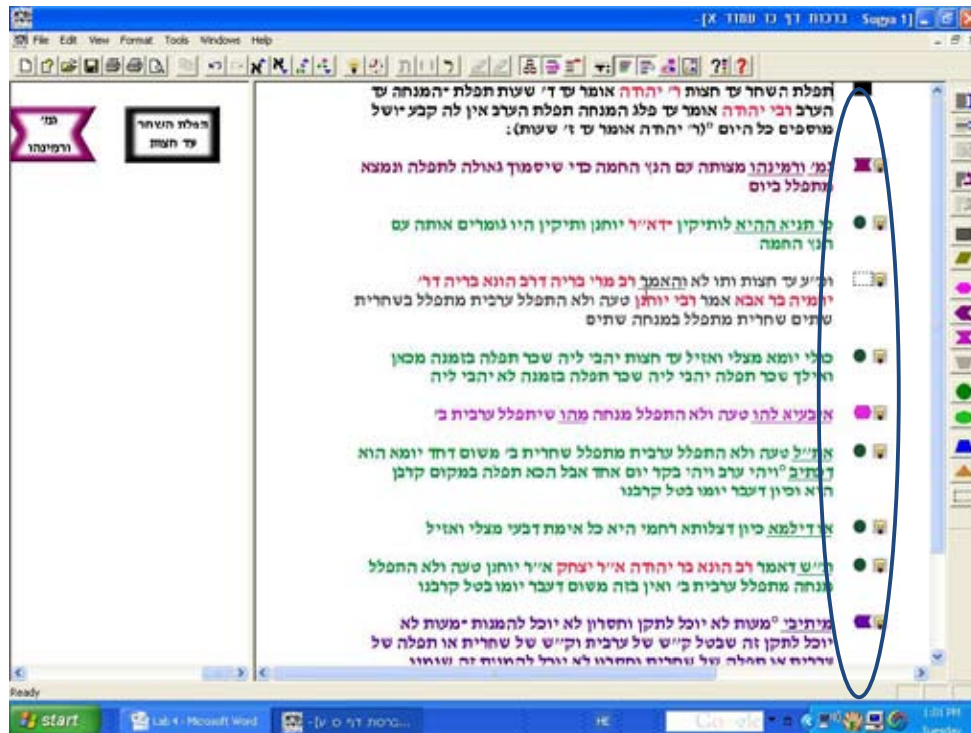
15. Gemara Berura suggests 3 possible classifications for והאמר. It can be an Inquiry, Objection, or Contradiction. Since we are not sure what this it we will skip it and come back later. Go to the next step of the Gemara. Since והאמר was a question, the next step clearly is an answer. Select the text with your mouse and click on the Clarification button to show that it is an answer.



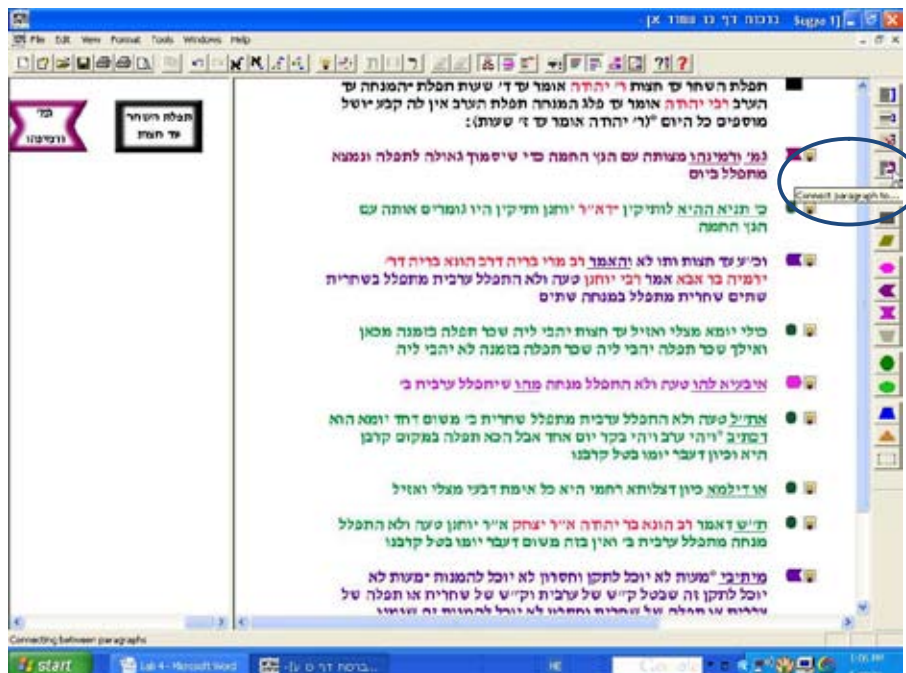
16. Continue classifying the rest of the Gemara by selecting each step and clicking on the right classification button. Look up the suggested classifications in the keywords that we have done in the past (or refer back to your previous labs) to help you classify.



17. We are now ready to go back and classify the step containing the keyword והאמר. You will notice that our Gemara already has all 3 types of questions, a Contradiction, an Inquiry, and an Objection. Look up והאמר and decide which type of question is most appropriate for our Sugya. Consult your classmates and your Rebbe so you can come to a decision together.

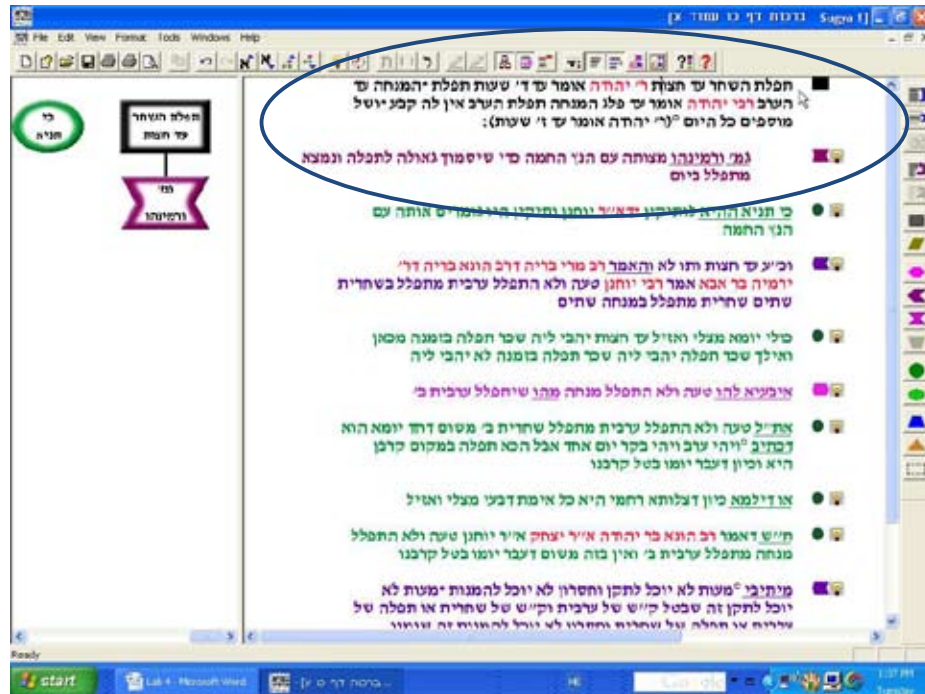


18. We are now ready to connect the paragraphs of the Gemara that we have divided and classified to each other. To do this first select the 2<sup>nd</sup> paragraph of the Gemara where you are connecting from and press the *Connect paragraph to* button.

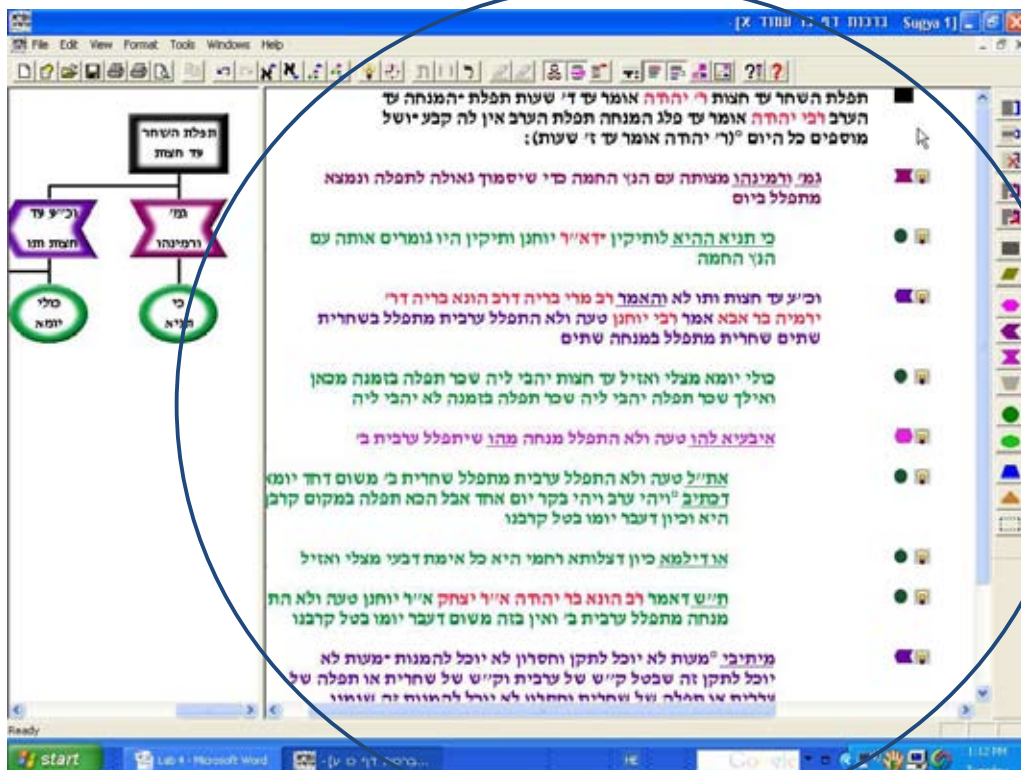




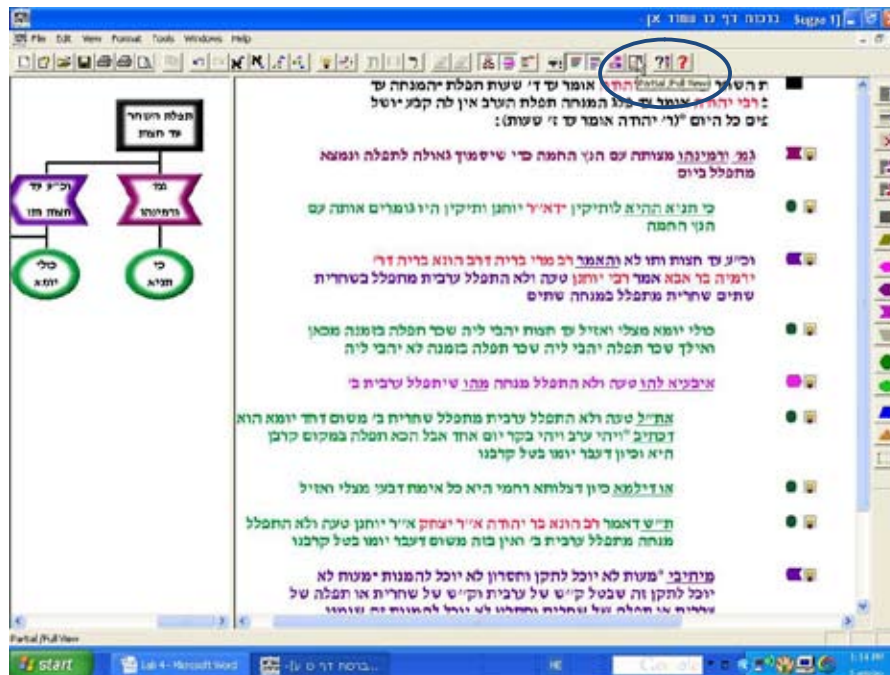
19. Now select the Mishna where you are connecting the 2<sup>nd</sup> paragraph to. After you have selected the Mishna, the second paragraph will indent to indicate the connection.



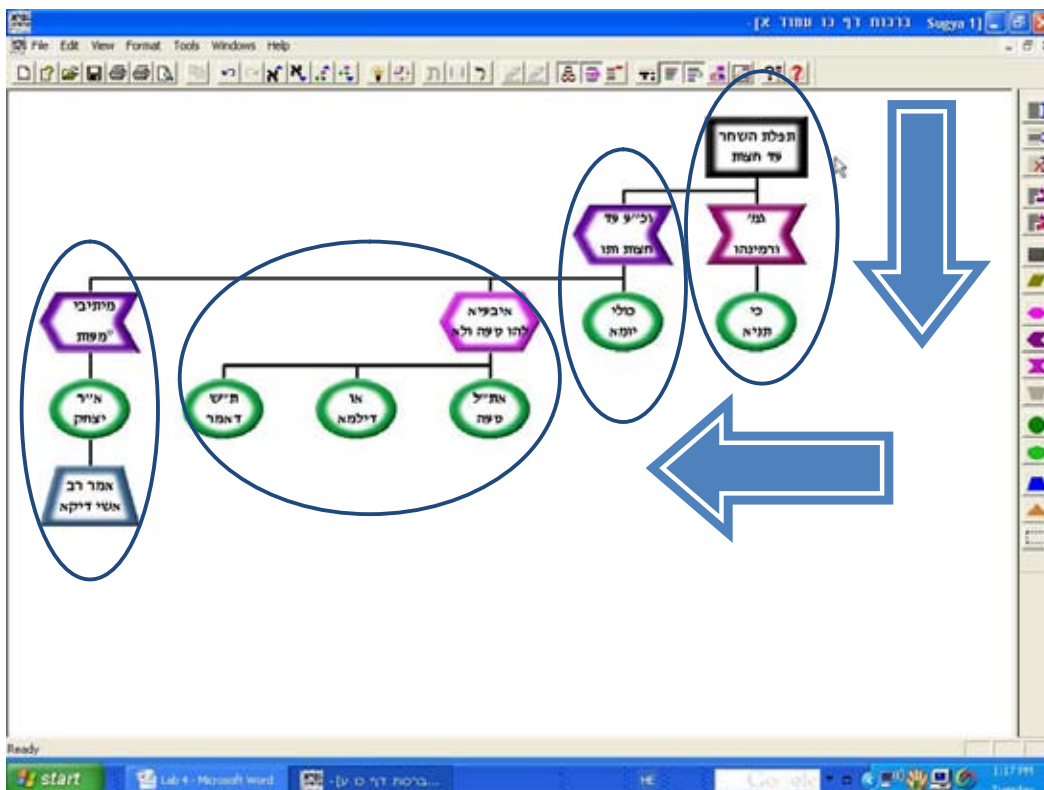
20. Repeat these steps for the rest of the Gemara. Remember that a paragraph is not always connected to the one that came before it. Sometimes a paragraph can be connected to a paragraph much earlier like the Mishna. When you are done your Gemara's editing screen should similar to the one below.



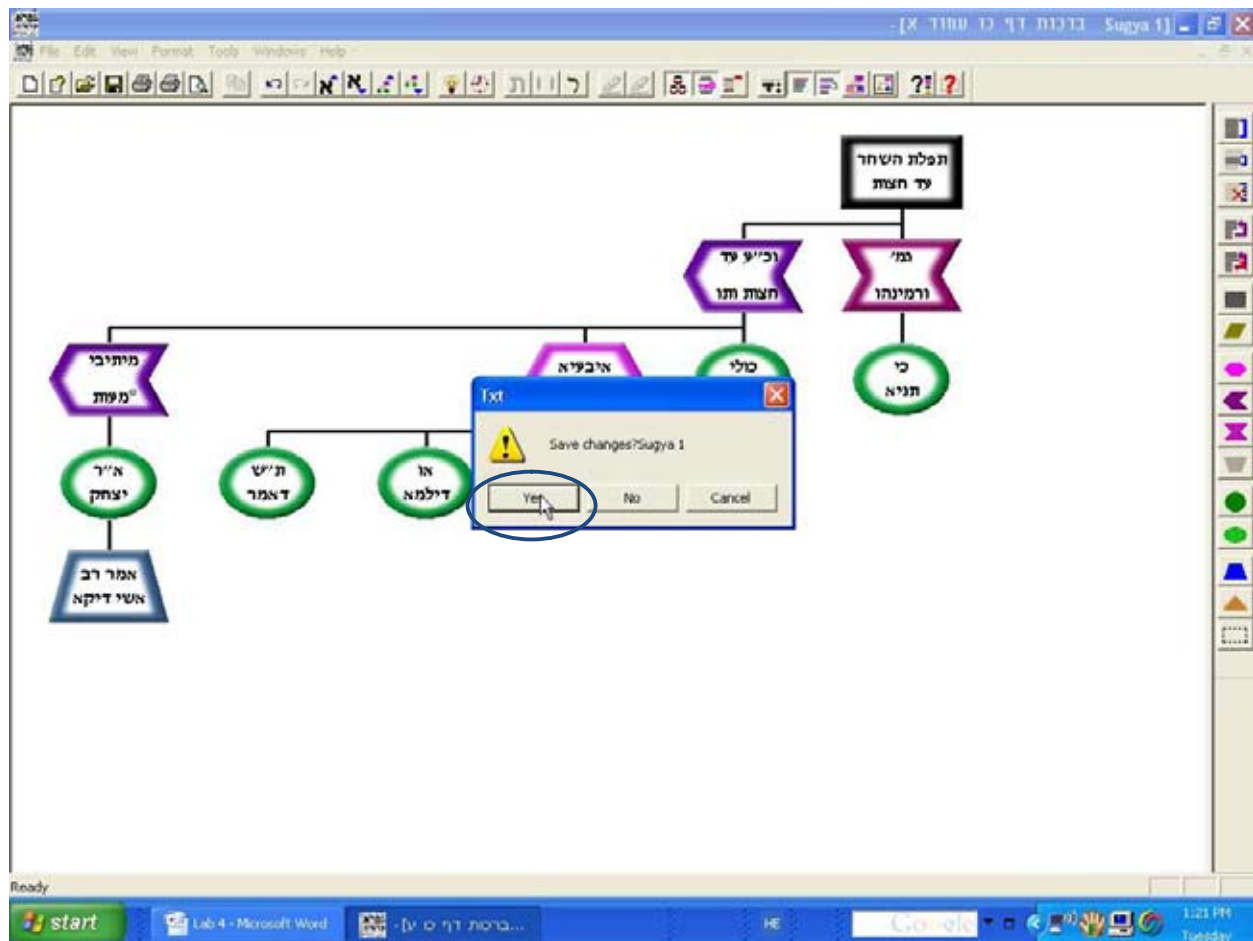
21. Now let's analyze the flowchart. Click *Partial/ Full View* to view only the flowchart.



22. Your flowchart will look something like the one below. You read it up to down and then right to left. Notice the 4 parts to our Sugya so far in the flowchart. Each part is connected to the previous one but begins a new discussion.



23. *Congratulations! You have now finished your fourth Gemara Berura lab.* Click the red x on the top left corner to close the program. When it asks 'Save changes' click Yes.





24. This lesson in the computer lab you have learned how to use the following Gemara Berura features. Put a check next to each feature that you know how to do. If you don't remember a feature, look back in the workbook, ask a fellow classmate, or ask your Rebbe.

No.	Tasks for formatting a Sugiya	Done √
1	<u>Open</u> a Saved Sugya from you're my Documents folder	
2	<u>Underline</u> the keywords in the Sugiya	
3	<u>Highlight</u> the names of the sages in the Sugiya	
8	<u>Open</u> keywords dictionary <u>Look up</u> keywords	
5	<u>Divide</u> the Sugiya into paragraphs	
6	<u>Classify</u> each paragraph	
7	<u>Save</u> the Sugiya	
8	<u>Increase/Decrease</u> the font size	
9	<u>Add</u> an explanation to paragraphs in a 'comment' window	
10	<u>Connect</u> the paragraphs to each other	
11	<u>See full view</u> of the flowchart / text	



This workbook is dedicated in loving memory of the following special people by Rabbi Shlomo Schneur Zalman and Rebbetzin Shula Shifra Kazen of Cleveland, Ohio:

Yosef Yitzchak ben Shlomo Shneur Zalman Kazen  
הרה"ח יוסף יצחק בן יבלט"א הרה"ח שלמה שניאור זלמן

Minia Esther bas Shlomo Shneur Zalman Kazen  
מרת מיניא אסתר בת יבלט"א הרה"ח שלמה שניאור זלמן

Yitzchok Elchonan ben Yehuda Leib  
הרה"ח יצחק אלחנן בן הרב יהודה לייב

Maryasha bas Ben Zion  
מרת מאריאשא בת הרה"ח בן ציון

Michoel ben Yehoshua  
הרה"ח מיכאל בן הרה"ח יהושע

Sara bas Chaim Ben Zion  
מרת שרה בת הרה"ח חיים בן ציון

They dedicated their lives to Jewish Education and Yiddishkeit.  
We dedicate this curriculum to them so that future students will  
learn from their mesiras nefesh and emulate their ways.



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